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ABSTRACT

Eight papers and nine summaries of papers present themes and discussions addressed during the European Peace Research Association (EUPRA) conference in Budapest (Hungary) in 1993. Following an introduction with overview information regarding the conference, the first three sections present eight papers on areas studies, peace museums, concepts, and methods: (1) "Peace Education Across the Curriculum: Some Perspectives from New Zealand" (James Collinge); (2) "Peace Education in Lithuania: Experiences and Problems" (Algis Krupavicius); (3) "The Teaching of Conflict Resolution and Nonviolence in Australian Schools: A Context for Peace Education" (Max Lawson); (4) "The Role of Peace Museums in Peace Education: A New Terrain for Peace Educators" (Terence Duffy); (5) "A Peace Museum as a Center for Peace Education: What do Japanese Students Think of Peace Museums?" (Kazuyo Yamane); (6) "'An Agenda for Peace' and the Role of Peace Education" (Nicholas Gillett); (7) "Project Work in Teacher Training as Part of Peace Education" (Hanns-Fred Rathenow); and (8) "Conflict-mitigation: Philosophy and Methodology" (Jan Oberg). Nine brief abstracts of other papers presented at the conference concludes the report. (CK)

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TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

EDUCATION FOR PEACE: A CONFERENCE REPORT FROM BUDAPEST (EUPRA, NOVEMBER 1993)

Åke Bjerstedt (Ed.)

The European Peace Research Association (EUPRA) held its second conference in Budapest, Hungary, November 12-14, 1993. Most of the activity took place in workshops focused on papers and discussions dealing with specific themes. This report describes the proceedings of the workshop on peace education.

After an introduction with some overview information about the conference, the report is divided into four parts. The first part contains three "area studies", that is papers reporting on development related to peace education in a special geographical area. The second part includes two papers on the special theme of "peace museums". The third part, here labelled "Concepts and methods", has a somewhat more mixed character and comprises three papers. While parts 1-3 contain full papers, the fourth part of the report presents nine papers in brief abstract or summary form.

Keywords: Conference, global approach, non-violence, peace education, peace research, war.

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introduction

1.

The first conference of the European Peace Research Association (EUPRA) took place in Firenze, Italy, in 1991. PEC arranged a series of peace education sessions within that, reported in Peace Education Reports, No. 5 ("Peace education: Glimpses from the EUPRA Conference in Firenze").

The second EUPRA Conference was held in Budapest, November 12-14, 1993. The setting was a hotel on the wooded hills of Buda. We would have had a very beautiful view of the city, if Budapest had not been surprised by heavy fog and snow during the conference days. Being more or less snowed in diminished the distractions of the city and made the work of the conference concentrated and intense.

The conference had about 135 participants (according to the final list presented). Except for a "business meeting" (with financial reports, elections etc.), the total group met only for plenaries at the very beginning and at the very end. Johan Galtung and Håkan Wiberg were the main speakers at the introductory meeting; the final plenary included brief reports from the workshops.

Most of the time, therefore, was devoted to discussions and paper presentations in smaller groups, dealing with specific problem areas, such as "Peace building and conflict resolution in the Middle East", "Environmental security", or "Women's role in peace-keeping, peace-making and peace enforcement". The number of sessions devoted to a particular topic varied depending on the number of people who had expressed an interest in it in advance and the number of papers announced for each group.

Workshop 7 on *peace education* had six sessions, which meant that we could use all workshop time slots available (but then were not able to attend any other workshops). Thus we were the largest subgroup within the conference.

The number of participants varied slightly over the sessions; we were 35 people when we circulated a name and address list in our first session. The participants represented 21 countries, including a broad range of non-European ones (Australia, Canada, India, Indonesia, Israel, Japan, New Zealand and the USA). The number of papers depends on how you define a conference paper. If we use a liberal definition, we had 25 papers. If we use a conservative definition, we had 17. Or formulated in another way: We had 17 main presentations (papers announced in our program in advance and

presented in the sessions by their authors); five additional papers that were circulated in advance, but whose authors were not able to come to Budapest; and three "surprise presentations" that were not announced in advance. All 25 presentations were available in writing and most had been distributed in advance to those who had informed the PEC office that they planned to participate.

The 17 *main presentations* are listed here (arranged alphabetically according to author):

Some experiences in education towards peace in India. (Mabel Aranha, Bombay, India.)

Peace museums as potential instruments of peace education: Viewpoints expressed by members of the PEC network. (Åke Bjerstedt, Malmö, Sweden.)

The future of peace education: Orientation and evaluation. (James Calleja, Valletta, Malta.)

Peace education across the curriculum: Some perspectives from New Zealand. (James Collinge, Wellington, New Zealand.)

Peace education in the middle of a paradigm shift. (Antonino Drago, Napoli, Italy.)

The role of peace museums in peace education: A new terrain for peace educators. (Terence Duffy, Londonderry, Northern Ireland.)

"An Agenda for Peace" and the role of peace education. (Nicholas Gillett, Malpas, Cheshire, United Kingdom.)

Sartre on the psychology of passivity, pride, and resentment: A warning to peace educators. (Haim and Rivca Gordon, Beer-Sheba, Israel.)

"Why was the civil war in ex-Yugoslavia first started in 1991?": The guiding question behind a student thesis. An example of peace education at the university. (Søren Keldorff, Aalborg, Denmark.)

Peace education in Lithuania: Experiences and problems. (Algis Krupavicius, Marijampole, Lithuania.)

Young people's attitudes toward peace: A comparative research before and after the Gulf War. (Alberto L'Abate and Riccardo Romiti, Firenze, Italy.)

The teaching of conflict resolution and nonviolence in Australian schools: A context for peace education. (Max Lawson, Armidale, NSW, Australia.)

Project work in teacher training as part of peace education. (Hanns-Fred Rathenow, Berlin, Germany.)

Peace education – A problematic task in a violent world. (Ingvar Rönnbäck, Umeå, Sweden.)

Peace research: For peace or freedom? A critical examination. (G. Kenneth Wilson, Uppsala, Sweden.)

A peace museum as a center for peace education: What do Japanese students think of peace museums? (Kazuyo Yamane, Kochi City, Japan.)

Conflict-mitigation: Philosophy and methodology. (Jan Øberg, Lund, Sweden.)

The large number of presentations, covering quite a broad spectrum of problems, makes it impossible to summarize the work of the peace education sessions in any simple way. Some categories of papers could be distinguished: (a) Papers dealing with the general principles and basic concepts of peace education (for example, presentations by James Calleja, Antonino Drago, and Ingvar Rönnbäck); (b) Area studies analyzing the situation of peace education in particular countries (for example, papers by James Collinge, Algis Krupavicius and Max Lawson dealing with New Zealand, Lithuania and Australia); (c) Concrete illustrations of particular approaches in peace education work (for example, presentations by Mabel Aranha and Søren Keldorff). A more specific area – peace museums as instruments for peace education – was dealt with in three papers (by Åke Bjerstedt, Terence Duffy, and Kazuyo Yamane).

At this meeting we had rather few examples of reports on empirical psychological and educational work related to peace education; the most clear-cut work of this type was the study carried out by Alberto L'Abate and Riccardo Romiti. This is an area to which I hope our peace educators will devote more attention in the future, because of the great need remaining for basic knowledge. Teacher training is also a very important area, since without adequate teacher training in the field, teachers will be hesitant and not do a good job as peace educators. A paper by Hanns-Fred Rathenow contributed to this area of work.

Major parts of the first and last sessions were devoted to other things than papers, such as personal reports from the participants on present work and interests related to peace education (session 1) as well as an evaluation of the conference and planning for the future (session 6). We were a bit pressed for time in some sessions, but the general feeling seemed to be that our sessions worked out fairly well, with a good balance between condensed presentations and discussions (which now and then were lively and not always quite peaceful).

Finally, a few notes on the *EUPRA organization*. Håkan Wiberg (director of Lund University Peace Research Institute 1971-1980, and director of the Centre for Peace and Conflict Research in Copenhagen since 1988) served as the first president of EUPRA (1989-1993). Judit Balázs (Institute for World Economics of the Hungarian Academy of Sciences in Budapest) was elected to succeed him. Karlheinz Koppe (of the Information Unit Peace Research Bonn) continues as the Secretary of EUPRA. In addition there is a Board of persons from different countries which was partly renewed. One of the new board members is Riitta Wahlström (Finland), who thus becomes a natural link to our PEC Council.

2.

It was considered to be too time-consuming and expensive to edit and print all papers in full. We regarded it important to have a conference report available fairly soon after the conference. Hence, a combination of some full-length papers and a group of paper summaries seemed to be a reasonable solution. It should be added that being summarized rather than printed in full should not in any way be interpreted as a judgement of less value. The full length papers were primarily chosen as examples of different types of presentations among those available. But the editor was also to some extent guided by the wishes by conference members, expressed during the final session, about which of the papers they would prefer to have printed in full.

The report is divided into four parts. The *first* part contains three "area studies", papers reporting on developments related to peace education in specific geographical areas (even though many of the comments made are more general in character). The *second* part includes two papers on the special theme of "peace museums". The *third* part, here labelled "Concepts and methods", has a somewhat more mixed character and comprises three papers. While parts 1-3 contain full papers, the *fourth* part of the report presents nine papers in brief abstract or summary form. The editor has taken some editorial liberties with the abstracts available in order to increase the similarity of format and length. In a few cases where no abstract of the final paper was available, the editor took it upon himself to write a summary.

Maybe it should be added that PEC is a network of researchers and educators hoping to increase our knowledge about the conditions of peace and peace education, but representing a broad variety of opinions on

various issues. Hence, opinions expressed in each paper do not necessarily reflect those of PEC or the PEC council.

Detailed addresses have been given throughout, so that readers can communicate with authors, comment on the papers or request copies of the full texts. Full texts are also available at the EUPRA Secretariat (c/o AFB, Beethovenallee 4, D-53173 Bonn 2, Germany).

I hope that this mixture of materials will provide our readers with useful information and stimulate further thinking and activities in the peace education field.

Åke Bjerstedt

part 1:
area studies

PEACE EDUCATION ACROSS THE CURRICULUM: SOME PERSPECTIVES FROM NEW ZEALAND

James Collinge
Faculty of Education
Victoria University of Wellington
New Zealand

Kotahi te kōhao o te ngira e kuhuna ai te miro mā, te miro pango, te miro whero. I muri kia mau ki te aroha, ki te ture, ki te whakapono.

Through the eye of the same needle pass the white threads, the black threads, the red threads. Afterwards, hold fast to your love, the law and the faith.

Maori proverb

In all the critical attacks that have been made on peace education in schools, none seems to be more pervasive than the charge that it is not a proper discipline and therefore has no place in the school curriculum. It is sometimes viewed as just another time-wasting subject in an already overfull school programme (Cox & Scruton, 1984; Marks, 1984). However, as Hicks has pointed out, these criticisms often bear little relationship to what most teachers have been and are actually doing in schools. Peace studies is seldom proposed as a separate subject in its own right: it is almost always taught as an interdisciplinary study within existing subjects (Hicks, 1988, p. 176). The Peace Studies: Draft Guidelines, which formed the basis for much activity in peace education in New Zealand in the 1980's was very clear on the subject.

> Peace studies is not conceived as a separate subject to be added on to the present curriculum nor does it displace subjects. Rather, it is a dimension which can be readily integrated into existing subjects and has cross-curriculum implications. (Department of Education, 1988, p. 3.)

This paper explores some of the implications of this cross-curriculum view of peace studies, drawing to some extent as examples on recent curriculum and other educational developments in New Zealand. The paper proposes that any socially responsive curriculum, at all levels of schooling, must address the key, controversial issues that concern young people. Studies of peace, conflict, war, violence must take their place in, what Skilbeck has called "a reconstructed common core curriculum" which should highlight major social concerns, goals and values (Skilbeck, 1987, p. 9).

Peace Education and Controversial Issues: Some Principles

The issues of peace, and war are among some of the most crucial questions that the school in a democracy can encourage its young citizens to think seriously about. How then, should these issues be approached? This is a question that has in recent years been discussed quite frequently in the educational literature (e.g. Carrington & Troyna, 1988; Dearden, 1984; Gardner, 1984; Wellington, 1986). From this literature a number of defining characteristics of a controversial issue can be identified.

> (a) A controversial issue is one on which there is a substantial division in the community.
>
> (b) It is concerned with value judgements and cannot be settled on evidence, facts or experiment alone. In this respect the kinds of controversial issues that might be dealt with in social studies differ from most scientific controversies.
>
> (c) Controversial issues are usually regarded as important by a significant number of people, who feel strongly about them one way or the other.

When dealing with controversial issues one of the key questions which must be addressed is the role of the teacher. Some of the most lively and fruitful debates on this subject over the past twenty years arose out of the work of the Humanities Curriculum Project of the Schools Council in Britain. This project was based on the premises that controversial issues should be handled in classrooms but that discussion rather than instruction, and divergence of views rather than consensus should be aimed at. In order to achieve this aim teachers should see their roles as neutral chairpersons of the discussion with responsibility for quality and standards of learning. As

McNaughton has pointed out, this approach falls within a tradition of educational thought, from Dewey to Freire, which places emphasis on pupil autonomy, active thought, dialogue and discovery in learning (McNaughton, 1983, p.87).

It must be emphasised here that there is no suggestion that controversial matters such as peace and war should be taught only by teachers who have no strong views on the subject themselves. For one thing, such a teacher would be unlikely to inspire much enthusiasm in the students. In addition, it would be next to impossible to achieve, in that one of the characteristics of any worthwhile controversial issue is that most people do feel strongly about such questions, which is something that the students should be brought to realize. Of course many people feel that young people ought not to express firm opinions on such matters in school. As Walkling and Brannigan have noted, the tradition of education as transformation, as something that helps us transform ourselves and the world, has existed uneasily alongside an older tradition of education as serving the wishes of parents and the community. Liberally-minded teachers have always had problems in pursuing an educational ideal of individual autonomy (Walkling & Brannigan, 1986, pp. 21-23). In New Zealand, during the 1987 election campaign, Mr Jim Bolger, the then Leader of the Opposition and now Prime Minister, visited a Wellington secondary school and was strongly challenged by the students on the nuclear issue, a challenge which displeased many people in his party.

In practice, the Humanities Project always expected the teacher to be honest with the students, to tell them that for the purposes of the discussion they are adopting a position of neutrality, and why they are doing it. Nothing in the procedure is hidden and the students are thus able to criticize the teacher's performance. In his study of the neutral chairperson concept in operation in three New Zealand high schools, McNaughton found that in fact neutrality as a procedural device often withered away, to be replaced by a free discussion of all views, teacher included. This was sometimes demanded by students who were interested in the teacher's views and didn't feel in the least threatened by them. At other times, teachers might inject a biased opinion into the discussion in order to revive flagging interest (McNaughton, 1983, p. 94). A crucial element in all this would appear to be a degree of mutual trust and respect that would lead to a more co-operative teaching-learning mode.

Many people would agree, with considerable justification, that an education system can never be neutral. Possibly the most powerful advocate of

this view today is Paulo Freire. In his introduction to Freire's *Pedagogy of the Oppressed*, Staull summarizes the position:

> There is no such thing as a *neutral* educational process. Education either functions as an instrument which is used to facilitate the integration of the younger generation into the logic of the present system and bring about conformity to it or it becomes 'the practice of freedom', the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world. (Freire, 1972, pp. 13-14.)

The words 'critically' and 'creatively' are crucial here. There is no suggestion that the non-neutral teacher, in the Freirian sense, intends to indoctrinate. Indeed it is quite the opposite: the intention is to turn out people who can think for themselves and who are active in their dealings with the world. Freire has developed the notion of 'generative themes' which, when analyzed, unfold into many new themes, which, in their turn, call for new tasks to be fulfilled. These themes, which can form the context of an educational programme, are investigated through dialogue,

> ... providing the opportunity both to discover generative themes and to stimulate people's awareness in regard to these themes (Freire, 1972, p. 69).

Freire's idea is not completely new. It is part of a tradition going back at least to Pestalozzi, in which a central theme is used as an integrating principle, and has marked similarities to the educational theories of John Dewey and his followers, particularly the much distorted notion of the 'project method'. What Freire adds is an insistence on a critical, interactive and cooperative approach to learning, so that all the various issues arising from the generative theme are allowed to unfold. Issues of peace, war, violence in the community and family, nuclear power and nuclear weapons are powerful generative themes for young people to study, not as passive recipients of a dogma, but as active participants in a search. Freire's approach, as Rivage-Seul puts it, transcends the bounds of "technical peace education" and presents a challenge of "morally imaginative peace education" which includes not only critical analysis but also the acceptance of feelings and the exercise of compassion (Rivage-Seul, 1987).

One justification, then, for dealing with controversial issues is that they help in the development of essential skills as well as introducing students to significant questions. Students seriously examining a controversy should be

assisted to acquire such skills and attitudes as concern for evidence, questioning of sources, an understanding of logic and the principles of good argument, searching for bias, and the ability to present a considered viewpoint. In this way, many of the criticisms made by opponents of peace education who fear indoctrination can be answered. Teachers must ensure that all sides of the argument and all views are presented fairly, the predominant mode of procedure being discussion and investigation rather than instruction. They must encourage high standards of debate. Indeed, one of the aims of the teacher ought to be to bring pupils to realize the controversial nature of many of the questions they are dealing with. An explicit distinction must, however, always be drawn between peace education in schools and the public awareness activities of peace movements. The latter have particular views to get across and in a democracy it is legitimate for them to use the most effective methods they can to proselytise these views. The school, however, is not in the business of making converts to particular causes, no matter how convinced we might be of their rightness, but ought to concentrate on producing educated, thoughtful citizens who can make up their own minds on issues, with concern for such qualities as evidence, logic and force of argument.

This does not mean, though, that we must accept all opinions as being of equal worth. Hare, in his support for what he points out is often regarded as an unfashionable educational ideal, that of openmindedness, is of the view that we are not committed to a complete relativism. Other people do sincerely hold views different from our own, but

> this does not leave us divided in our minds, for we can be confident that we are right, yet prepared to change our views should it emerge that we are wrong. (Hare, 1981, p. 122.)

Possibly one of the skills students could learn when dealing with controversial issues, is a certain detachment, a suspension of judgement while we are analysing the questions. To quote Hare again:

> It is, of course true that many groups will want to impose their ideologies on others, and not hesitate to ignore, or distort, serious criticism of their views. But it might also be that the only effective way to counter this is to encourage the development of the critical values in children. (Hare, 1981, p. 125.)

So far in this paper I have argued that controversial issues, such as those we might deal with in peace education are an important part of the school

programme across the curriculum, not only because young people should deal with these crucial questions, but also because they offer valuable opportunities for students to acquire the skills necessary for them to develop into independent thinking and questioning adults. It has been my contention that to approach peace education with a concern for educational skills and attitudes as much as for content provides an answer for many critics of peace education who accuse it of bias and indoctrination, although there will always be adults who will value conformity in children above independence. One question which is often raised is the age at which these controversial issues should be dealt with. It is often argued that although it might be suitable for older teenagers to discuss nuclear questions, for example, these issues are too complex for younger children and will only frighten them.

A key influence in thinking about young children and controversial issues has been the work of Piaget who believes that young children refer mentally only to concrete situations, are incapable of logical thought and cannot think in the abstract sufficiently to discuss complex concepts until they approach their teens. In his review of the Piaget controversy, Short demonstrates the pervasive influence of Piagetian theory on teachers of younger children who show a reluctance to broach controversial issues with their pupils (Short, 1988, p. 16). He is of the opinion that Piaget has seriously underestimated children's cognitive abilities, and that this has been critical as far as the introduction of controversial issues into the primary classroom is concerned. Recent research, however, focussing on issues previously unexplored, or treated differently, shows that young children are less naive politically than has traditionally been assumed (p. 18). Support for this view comes from the research of Nicholls and Nelson whose work with elementary school students in America shows that even young children recognise the lack of social consensus on controversial topics and can make subtle distinctions between them and non-controversial topics. Young students, it appears, "are rather subtle curriculum theorists and critics of educational practices." (Nicholls & Nelson, 1992, p. 229.)

Some of the most important work on peace education for young children has been done by Carlsson-Paige and Levin (Carlsson-Paige & Levin, 1985, 1987). They, in fact, accept, to some extent, Piagetian theory, but they are also aware that issues of war and peace arise both directly and indirectly in early childhood classrooms and therefore adults have a responsibility to deal with them in appropriate ways. Adults, they believe, must be observers and listeners, understanding children's thinking, and using opportunities to

discuss war and peace issues when they come up either spontaneously as questions or in play. Teachers in early childhood classrooms need to create an environment and curriculum which can help children learn about war and peace in ways appropriate to their developmental level, and which can help children develop a sense of mastery and control (Carlsson-Paige & Levin, 1985, p. 24). One of the most difficult issues in early childhood education is the dilemma of war play. Mack refers to

> an epidemic of growing proportions: the proliferation of high-tech war toys that encourage children to simulate administering painless death to their playmates and other victims without thought or imagination. (Mack, introduction to Carlsson-Paige & Levin, 1987, p. vi.)

In their research with early childhood teachers, Carlsson-Paige and Levin found that the most common response to war play was to ban it, telling the children that they were not to engage in any kind of war and weapons play, on the grounds that such play leads to the development of militaristic attitudes. This procedure, they feel, may satisfy the teachers' need to take a stand against violence, and to eliminate discipline problems that might arise from war play, but it does not adequately meet the needs of children's development, leaving the growth of political understanding to social forces outside of the classroom (Carlsson-Paige & Levin, 1987, p. 45). They advocate as the most fruitful approach that teachers accept children's desire to engage in war and weapon play, but for "teachers to become actively engaged in facilitating the play in order to help children use the play in ways that further their development and their political knowledge." (p. 48) Teachers, they argue, have a direct role in the political socialization of young children (some would no doubt say indoctrination) affecting such concepts as enemies and friends, war and peace and violence as a means of conflict resolution.

This approach asks a great deal of early childhood teachers; for many it would go against everything they believe or have been taught (one early childhood educator told me that reading the book "blew her mind"). It expects teachers to assess constantly and honestly whether they are meeting children's developmental needs or their own. But the authors offer a positive message to teachers of young children, that they are not powerless in the dilemma of war toys and war play, that they can use the play positively to facilitate children's development and do much to foster non-violent, nonmilitaristic political values and concepts.

New Zealand Peace Education: Tradition and Issues

In New Zealand in the 1980's after a period of intense activity and governmental support for peace education (Collinge, 1993), the subject surfaced as an issue in the 1987 General Election. The conservative National Party spokesperson, Ruth Richardson (now Minister of Finance), was vehemently opposed to peace education and a number of rather scurrilous pamphlets from various organisations were distributed. The question of peace education took on all the hallmarks of a "moral panic" producing a sense of outrage (with, it must be said, the help of a conservative press) together with assertions of true values and educational standards. At the time of writing (August 1993) the Labour Party, New Zealand's main opposition party, has just issued its education policy for the General Election to be held in November. Peace studies and conflict resolution are part of the programme (New Zealand Labour Party, 1993).

> Labour will promote the development of environmental education, media studies and peace and conflict resolution programmes. (P. 12.)
>
> These learning areas and skills are essential throughout compulsory schooling to ensure that students acquire the communication, problem solving and teamwork skills necessary for further learning and work. (P. 11.)

It is significant, if perhaps not unexpected, that immediately the Minister of Education, Dr Lockwood Smith, focussed on this area. He was reported as saying (National Radio News, 27 July, 1993) that the Labour Party's educational policy was full of "warm fuzzies and weasel words" and would take us away from public examinations and back to peace studies and conflict resolution. It appears as though the debate of the 1980's is to be revisited.

Much of the activity in Peace Education in New Zealand schools has been the result of individual or private initiative such as the New Zealand Foundation for Peace Studies. One example is the Peace Van, which was started in 1982 by a retired school teacher, Jim Chapple, who bought an old campervan and converted it into a travelling resource centre for schools. With minimal funding, the Peace Van is still going, touring the country, with its teacher Alyn Ware, supported by volunteers, giving lessons in peace issues, development of self-esteem, cooperation, conflict resolution skills, environmental awareness and issues concerning poverty and injustice. The Peace Van has made a significant contribution to the development of

peace education in schools, not least because it has brought peace education to schools and teachers who might never have considered it before and thus has been active in breaking down some of the barriers to implementing peace education (Buckland, Jones & Duncan, 1990, p. 19).

Nevertheless, in official circles, even though there is opposition to peace education as such, some hope still remains. Currently New Zealand is undergoing substantial curriculum change and this year a new curriculum framework has been produced. This document (Ministry of Education, 1993), which will form the basis of the school curriculum at all levels is not just concerned with subject matter, but also places great emphasis on the development of essential skills, attitudes and values. Among these are the development of the ability to work in co-operative ways to achieve common goals, to demonstrate respect for the rights of all people and to develop the ability to negotiate and reach consensus. Attitudes and values which are emphasised include respect for others, tolerance, caring, compassion, non-sexism and non-racism. Within the science area there is considerable emphasis on the environment as a field of study, exploring environmental issues both local and global, present and future, which includes ethical questions and values underlying decisions about the use of resources. A section on technology includes a thorough study of the impact technology has on the environment and on the lives of people of different cultures and backgrounds. Perhaps most notably for peace education, the social sciences curriculum emphasises "global issues of public interest" in which "students will be challenged to think clearly and critically about human behaviour" (p. 14). The values which the social sciences should foster are deemed to be those of a "concern for social justice and the welfare of others, acceptance of cultural diversity, and respect for the environment" (p. 14). A curriculum framework, however, is only so many words on paper until it is interpreted by teachers in schools, but there is no doubt that this new curriculum gives the opportunity, and, indeed, can be seen to provide encouragement for teachers to develop comprehensive programmes of peace education, although they may not give it that name. Despite the absence of direct reference to peace education and conflict resolution, the curriculum does contain one passage which could provide even more support to peace educators:

> At the same time, New Zealand is experiencing some disturbing social trends, such as an increase in the level of violent crime, an increasing number of suicides committed by young people, a high percentage of teenage pregnancies and a high level of alcohol and

> drug abuse.
>
> These changes have heightened awareness of the importance of education, for the individual, for the community, and for the nation at large. (P. 28.)

A New Zealand teacher, wishing to engage in peace education, and seeking a justification to officialdom, need only begin from this passage, and then refer back to the Report of the Ministerial Committee of Inquiry into Violence, 1987, a comprehensive official report which dealt with aspects of violence in New Zealand society. This report, which is now largely forgotten, made a strong recommendation for the implementation of Peace Studies at all levels and for the provision of resources to make peace education a reality in schools (Ministry of Justice, 1987, p. 74). It is a matter of some regret that this recommendation has been largely ignored.

As in almost all educational endeavours in New Zealand today, a central role is given to Maori culture and values. The Curriculum Framework states that the New Zealand curriculum recognises the significance of the Treaty of Waitangi, the treaty signed in 1840 between the indigenous Maori people and the British Crown, which after more than a century of neglect, lies at the heart of much New Zealand constitutional, social and cultural life. The curriculum, the document states, "will recognise and value the unique position of Maori in New Zealand society" (p. 7). There are really two aspects to this in schools; a recognition of Maori values, process and procedures in the school system and secondly, the introduction of Maori content into the curriculum. Both, I believe, have implications for peace education.

With respect to the process of learning, the science syllabus states

> the preferred learning and communication styles of Maori students are recognised in the teaching and assessment methods used, for example cooperative learning, holistic approaches.... (Ministry of Education, 1992, p. 11).

The procedures and protocol of the Maori *marae* provide an excellent example of the way in which the skills identified in the first part of this paper, those of critical thinking, debate, analysis, the individual skills if you like, are brought together with a concern for cooperation and consensus, the group or community skills. The *marae* is the physical centre of life of a Maori tribe (*iwi*) or subtribe *(hapu).* Its buildings include a central meeting house, which is also used for sleeping, and in addition has eating facilities. The *marae* has both ritual significance for the people of that tribe and also

functions in a practical sense as a meeting place. It is a place where issues of crucial importance are debated, and functions, ideally, according to a well-defined, traditional protocol. Debate on a *marae* is often vigorous and forthright with nothing held back. The skills of oratory are highly valued. But while all shades of personal opinion may be expressed freely, the aim is a cooperative one, to reach consensus, a freely arrived, cooperative solution to the problem at hand, no matter how long it takes. An important principle is that nothing that is said in debate on the *marae* ought to go off the *marae,* grudges ought not to be held and certainly nothing said, no matter how honest it may be, can be actionable in law. It seems to me that the model of the *marae* with its mixture of individual skills and cooperation is an admirable one when dealing with controversial issues in the classroom[1].

The second element is the content of the curriculum. Here too Maori culture provides models for peace education. Maori men have reputations as fierce warriors, aptly demonstrated in two World Wars. However, what is less well known is that there is also within Maori culture a strong tradition of peace and non violence. The most famous example is that of Parihaka. In the latter part of the 19th century, after the Land Wars of the 1860's, there was widespread confiscation of land from the Maoris, which as Riseborough points out, "created a sense of grievance among the local tribes which continues to affect relations between Maori and European to this day" (Riseborough, 1989, p. vii). The village of Parihaka in Taranaki, led by Te Whiti and Tohu, became a centre of non violent resistance to this confiscation, in a way which, in many respects, anticipates that of Gandhi, many decades later. Te Whiti was a man of peace, whose response to the confiscation of land was to send his men out unarmed, to plough it, an action which outraged the local settlers. He would not tolerate violence of any kind; if he did not cooperate with the government he certainly did not offer any active opposition, even when his men were arrested. Indeed, at times, he even shared food with the European roadmakers and surveyors, a subtle way of emphasising that they were visitors on his land. The events reached their climax on 5th November, 1881, a black day in New Zealand history, when government troops arrested both Te Whiti and Tohu, while more than 2,000 of their people stood by peacefully. The history of Parihaka is a complex one, but the village is still today a place of peace, and the story makes an admirable and indeed inspiring subject of study in peace education in schools. There are other excellent examples as well, such as Princess Te Puea's opposition to conscription in the First World War, which again led to many arrests.

Peace education, limited to the classroom, the preparation of curriculum materials, no matter how inspiring, and discussion of global issues, while important, can never of course in itself make a full peace education. As Boulding has pointed out:

> It is now becoming clear that peace education has not resulted in *learning peace.* The longing for peace remains, but is unconnected to how people think the world really works. (Boulding, 1987, p. 317.)

An important element in "learning peace" is the recognition that negotiation and conflict resolution are ubiquitous processes that go on all the time in daily life. Conflict is a fact of life, but this does not, or at least ought not, involve constant battles, but thousands of mini negotiations, in order to arrive at mutually satisfying solutions. This, says Boulding, is the "peace that already exists; the peace of the negotiated social order" (p. 318).

One of the most exciting peace education initiatives currently operating in a number of New Zealand schools is "The Cool Schools Peer Mediation Programme" which has been developed by the New Zealand Foundation for Peace Studies, in conjunction with Students and Teachers Educating for Peace (STEP) and the Peace Van. Cool Schools is a peer mediation training for use in New Zealand primary schools (ages 5-12) and involves teaching students the techniques required to act as third party mediators when two or more of their peers are caught in a conflict and need help to find a resolution. It was introduced to a few schools on a trial basis in 1991, and is currently used in over 100 schools. There has been interest in the programme expressed from Australia, Germany, Sweden and Ireland. The Cool Schools programme is too complex to go into fully here, but briefly the training is aimed at two groups, teachers and students. An education centre has been set up in Auckland to train teachers on how to implement the programme in their own classrooms. The courses, which are conducted over one-day sessions, are practical and involve teachers doing the same role play exercises as the students do in their programmes. Courses for teachers have also been held in other parts of the country. A manual has been published which sets out in detail a recommended programme for teachers to follow when training their students in moderation techniques (New Zealand Foundation for Peace Studies, 1992). The programme involves six, 45 minute sessions which cover the essential moderation skills. The topics of the sessions are

1. Active listening.
2. Affirmations and "I" Statements (how to communicate feelings to others).
3. Recognizing Types of Responses to Conflict.
4. The Role of the Mediator.
5. The Mediation Process.
6. Handling Difficult Situations.

The students are required to keep a work book and to practise the skills outside lessons. Each session also involves cooperative games to help the children to learn to work together[2].

In her evaluation of the programme, Pasco concluded that it has the potential to entrust a new generation with problem solving skills, which may empower them to resolve their own conflicts in a constructive way, rather than resorting to formal processes which are generally seen to disempower individuals (Pasco, 1992, p. 15).

Conclusion

It has been the contention of this paper that issues of peace and war and related environmental and social questions ought to form part of the curriculum of a truly democratic education system. The aim of these studies is not to indoctrinate young people into predetermined positions with respect to controversial questions, but, quite the opposite, to help them develop into independently thinking and questioning adults. Thus the paper places an emphasis on the skills students should develop in peace education, such as the principles of presenting a well-considered argument, concern for evidence and logic, and an awareness of bias. One model put forward is Paolo Freire's education for critical consciousness through the study of generative themes. The paper has also argued that controversial issues such as those we might deal with in peace education should not be limited to older students. Even quite complex issues, such as nuclear weapons, are of concern to young children and should be dealt with at a level appropriate to their development. This is true even in early childhood education, where the desire of some children to play war games could be the basis for political and social education .

The second part of the paper looked at some curriculum developments in New Zealand education, in which, even though there is no official support for peace education, there is scope within the new curriculum for

concerned teachers to deal with peace issues. Learning peace, however, is more than just curriculum development; it is concerned with the process of education as much as with content and all aspects of the life of the school, both inside and outside the classroom are involved.

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1 I am grateful to Mr Bernie Kernot of the Maori Department, Victoria University of Wellington, for help with this section.

2 Further information on the programme can be obtained from New Zealand Foundation for Peace Studies, PO Box 4110, Auckland 1, New Zealand.

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APPENDIX

EDUCATION BECOMES A POLITICAL TOOL

The present Government is using the education system for **political purposes** — to mould our children's thinking into line with Labour's goals and to establish Labour as the "natural government" of New Zealand.

"Peace Studies" is being brought into the curriculum as a key element of Labour's **political indoctrination.** It is the "Trojan Horse" which Russell Marshall has allowed the Peace Movement to stable in our schools.

It is a front for all kinds of **propaganda** — unilateral disarmament, radical feminism, liberalising of sexual attitudes, promotion of Maori sovereignty and exercises designed to change children's values.

Other new programmes such as feminism in English and History, sex education, "health" education and Trade Union education also reflect a preoccupation with the **manipulation** of **values** rather than a concern for knowledge. They effectively **undermine** parental authority and the family unit structured on Christian principles.

Trade Union Education is part of the Government's aim to support the unions on such a scale that their future strength cannot be undermined!.

Children are the VICTIMS!
Education as a political tool is being used to change our religion, culture, morality and political outlook through perverted education and pornographic videos.

OUR WHOLE WAY OF LIFE IS AT STAKE!

The present Government is aiding the forces whose direct aim is to change New Zealand from "a Christian democracy to a neutral state sympathetic to assimilation into the One World Socialist Order".

These policies further the aims of the Fabian Socialists, who, while opposed to the violent revolution of communism, are seeking instead to achieve complete control by way of a gradual process of "reforms".

SOCIALISM IS REALLY A WOLF IN SHEEP'S CLOTHING!

FRAN WILDE is a key factor in her party's destructive policies. Her frequent trips to Russia and her arrogant disregard for the petition against the Homosexual Law Reform Bill signed by 835,000 people does nothing to promote any confidence in her and she does not deserve your vote.

DON'T VOTE AWAY OUR FREEDOM
VOTE FOR THE CANDIDATE who will uphold our traditional Christian values.

Coalition of Concerned Citizens
PO Box 15172, Wellington

Donations.....

Information.....

Name.....

Address.....

DEAR VOTER

OUR NATION IS UNDER ATTACK

This Socialist Government and Allied Parties are trampling on our historic values and freedoms!

Is THIS the kind of Government YOU want?

ON EDUCATION

- **Labour has subverted the basic subjects: English, maths and science that you were taught with new subjects such as trade union studies, "peace" studies, health education, feminism and racism.**

- **All these sham, anti-family, anti-white, anti-New Zealand subjects are being INFUSED into old and trusted school subjects. The school's timetables will say that your children are doing maths or English, but in fact they are being indoctrinated with socialist politics through "peace" studies, and all the rest.**

- **Labour's policies expose your children to political propaganda, leaving them unemployable but life-long supporters of Labour's "natural government".**

The leaders of the teacher unions, PPTA and NZEI, have worked with Labour to destroy trusted examinations such as School Cert and U.E. so you no longer have a clear idea of how well and what the schools are teaching.

- **Labour has a 6 point programme to become THE NATURAL GOVERNMENT OF NEW ZEALAND. This includes indoctrinating your children through "peace" and trade union studies.**

SAVE EDUCATION
VOTE AGAINST LABOUR

ISSUED BY LEX REX, P.O. BOX 19828, WOOLSTON, CHRISTCHURCH.
CONTRIBUTIONS TO HELP COVER COSTS ARE WELCOMED.

LABOUR'S POLICY ON EDUCATION

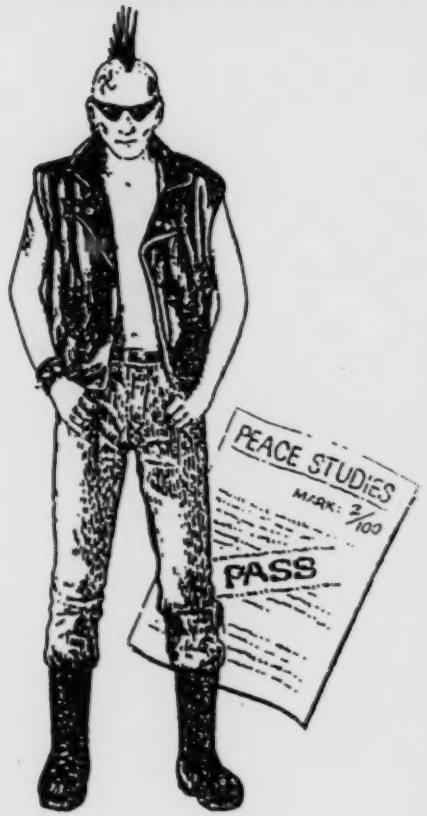

Photo TANIA NEWMAN, the Northern Advocate

PEER PRESSURE: At Raumanga School in Whangarei, it is the pupils themselves who have responsibility for stopping conflict in the playground.

The school runs a peer mediation programme, where senior pupils act as mediators between people having problems in the playground.

Distinguished by their caps and clipboards, the 14 standard four pupils (above, led by Rosie Riggir-Cuddy, with teacher Diane Pennington and local businessman Martin Kimber) working in pairs, approach other pupils needing mediation. They introduce themselves to both parties, ask if they want mediation, and if they don't, the mediators get a teacher to sort the dispute out.

If mediation is agreed to, they move to another area and agree to the four rules: no interrupting, no name-calling or put-downs, be honest, and try to solve the problems.

The problems are then worked through till the parties come up with a solution they both agree to carry out.

The teacher in charge of the programme, Dianne Pennington said the children's training in mediation skills had started to overflow into their lives as well. "The little children idolise the mediators. They have solved a lot of the conflict in the playground."

The peer-mediation programme was developed two years ago by Yvonne Duncan and two other Foundation for Peace Studies members, Marion Hancock and Alyn Ware. It was trialled by 12 Auckland schools, and has since spread to about 200 schools around the country, Duncan said. "The idea is to empower children by teaching them skills and processes — not just consequences — to change their attitudes."

PEACE EDUCATION IN LITHUANIA: EXPERIENCES AND PROBLEMS

Algis Krupavicius
Kauno 92-9
Marijampole 4520, Lithuania

Introduction

Peace education has not heretofore been a strictly defined teaching subject, neither in the world nor in Lithuania, where we have started to talk about and discuss this subject only at the end or the 80s and the beginning of the 90s.

Nevertheless the definition of peace education is very important for understanding whether on the whole peace-related issues are in the curricula of Lithuanian secondary schools and universities. Peace education could be handled according to Åke Bjerstedt in 3 different ways: 1) peace-related issues can be handled by means of special efforts outside the normal system of classes, 2) it can be seen as a common assignment for all, or several, school subjects, 3) it may be viewed as aiming at education for peace values and nonviolent interaction with others, whereby the question of school subject attachment moves into the background (Bjerstedt, 1992). But peace education is not made into a special subject in Lithuanian schools. In our case we could discuss only the first and second models of peace education.

We could find a lot of interpretations and content differences of peace education in the West. For example, a well-known peace researcher from the USA, former Secretary General of the IPRA Elise Boulding, has stated that peace education is behavioral training, conflict resolution, partly

understanding of the self, interpersonal dynamics, the integrity of individuals and of societies, and the need to respect people and work with them in ways that are mutually self-enhancing (Education for peace, 1991, p. 9). Another outstanding peace educator from the USA, Betty Reardon, associated peace education with conflict recognition and conflict resolution in a broad sense of the learning process (Education for peace, 1991, p. 87-88).

Western European researchers such as D. Hicks, B. Brock-Utne, Ch. Wulf and others are seeing peace education as a kind of umbrella concept. It includes disarmament education, development and global education, international understanding etc.

Peace education in Lithuania does not have an established educational tradition as compared with Western countries. The understanding of peace education as a multidimensional concept was formulated by a group of Lithuanian philosophers, teachers and political scientists in the early 90s. The starting point for such a definition of peace education was experience and knowledge of works of Western peace researchers, as well as the new situation at Lithuanian schools.

For us, peace education includes helping pupils and students to develop knowledge, attitudes and skills in philosophy of peace and war, violence and conflict resolution, the value of the human being and interpersonal relations, sources of power and social justice, human rights, global security, sustainable development, and ecological security. This range of problems is identified as major themes of peace education in Lithuania.

1. The Roots of Peace Education

Why is peace education becoming an area of interest at Lithuanian schools only now? What are the sources and factors of its development? These questions are basic for understanding the roots of peace education in Lithuania.

In Lithuania, as in any other postcommunist country, peace education has no longstanding historical traditions. On the contrary, peace education and peace research are only in the formation phase.

The main reason for the underdevelopment of peace education is the 50 years of occupation of Lithuania by the Soviets and the dominance of communist ideology in the society. During the years of occupation, Lithuania

was cut off from developments in the world and Europe by the "iron curtain". The mentality of a closed society conditioned the negative point of view to the broadening peace education movement in the West after the Second World War and especially in the 60s.

On the other hand, during the years of communist rule, peace issues were the instruments of ideological manipulations in the USSR's domestic and foreign policies. In public opinion was maintained the stereotype of the peaceful policy of the USSR in the world, support for the working people, solidarity and internationalism around the world. But in the 70s and 80s this ideological indoctrination gave the contrary effect: the indifference of many, especially young, people towards peace-related issues. Organisationally the ideas of communist peace making had to be realised by the official peace movement controlled by the CPSU and KGB.

Step by step this situation began to change only with the era of M. Gorbachev's perestroika. The new political thinking, the priority of intercivilizational needs against the orthodox communists' beliefs, and the failure of enemy thinking meant the beginning of opening the former USSR to the world and searching for a new place in it. But even the policy of perestroika was only a revolution from above, and many old stereotypes of communist propaganda remained. Among them was the slogan that the USSR is the cradle of peace and peace making in the world. The Soviet years and especially the period of Brezhnevism have taught Lithuanian people not to trust the ideological phrases and not to pay attention to the real contents of peace, violence, and militarization problems.

Up until now the Soviet experience determines that in the consciousness of the greater part of society the peace problems remain only an ideological stereotype. In the same way, such terms as "peace movement", "peace studies" and "peace education" are often not understood or understood according to the past experiences of ideological content. Even their contents are not discussed in the new situation.

Peace education promoters confront the gigantic inertia of post-Soviet ideologized thinking. On the level of social psychology the major obstacle for the institutionalisation of peace education in Lithuania is the experience of Soviet ideological indoctrination and rigidity, narrowness of thinking. This experience manifests itself not only as the ideological devaluation of the peace concept. The more important problem is the heritage of thinking of a closed society. Today it could manifest itself as the search for ethnic roots, attention to national history etc. On the other hand it relates with

some intolerance and aggressiveness towards other nations' shortage of a broader view of realities in the world.

On the whole the influence of Gorbachev's perestroika for the development of peace education in Lithuania was rather positive. During the perestroika years appeared persons who got some experience in peace education in the West, and began to discuss its perspectives in the national educational system. Until that time neither Lithuanian teachers nor university lecturers or bureaucrats of departments of education had any thoughts about peace education because they had not imagined that among traditional school subjects there could be such a subject. The second positive influence of perestroika was the evolutional change of the way of thinking from a closed to an open society. Only in the years of perestroika did many people understand that the modern world is interrelated and interconnected. In other words, we are all passengers on one ship called the Earth and it must be protected by ourselves. The globalisation of thinking and recognition of global responsibilities for ourselves is a great advantage for the further development of peace education in Lithuania.

In 1988-1991 the process of restoration of Lithuanian statehood also gave new positive impulses for the development of peace education. First of all, the road to Lithuanian independence was a road of peaceful and nonviolent actions. It was not accidental that in 1989 this process received the name of "singing revolution". Really the phenomenal act of nonviolent resistance was a human chain, the "Baltic way" through three republics: Estonia, Latvia and Lithuania in August of 1989. In this action in Lithuania alone more than 1 million people or 1/3 of all the inhabitants of the country took part. The 1991 January tragedy in Vilnius, when a human chain surrounded the TV tower and Lithuanian Parliament in spite of bloodshed, was an historical lesson in nonviolent politics not only for Lithuania but for all the world. On the whole the restitution of Lithuanian statehood involved the great part of society to the vortex of nonviolent politics which had not heard about such a way of struggle for freedom before.

The restoration of independence interlaced with the formation of open society and political democracy. For Lithuanian citizens it meant new relations of person and government, freedom of individual choice, acquaintance with human rights etc. These lessons of political literacy can also contribute to the development of peace education in Lithuania. On the macro level it is possible to stress that the general atmosphere for the introduction of peace education ideas and practice is favourable. It has been formed as the result

of the perestroika policy, restoration of Lithuanian statehood and consolidation of political democracy. All together these factors stimulated processes for deideologisation of peace issues and their becoming only one component of the structure of social and individual values. Nevertheless, these processes are not ended yet, and the Soviet ideological heritage has not finally disappeared from viewing and understanding peace-related issues.

The favourable climate for peace education could and can be used only through persons and institutions interested in the development of this direction in education. In the early 90s there were some individuals and institutions showing interest in peace education. These people came to the same ideas from different academic fields. The first group included political analysts, who have studied the experience of Western peace movements, or modern Western philosophy and sociology related to peace studies and peace research. The second part of current peace education promoters came from Lithuanian peace and green movements which outlived their activities' peak at the end of the 80s. Their knowledge and experience about peace education was formed through cooperation with Western peace and green movements. In some sense ideas of peace education were imported to Lithuania as intellectual goods.

On the other hand the crisis of Western peace movements after the end of the Cold War, the dismantling of communist power and ideology in Eastern Europe, stimulated them to seek new directions of development. Among them was peace education. Lithuanian peace and green activists have got a lot of literature on various peace-related issues from different Western organisations. For example, the Lithuanian Peace Forum has received materials on peace education from Pax Christi International; the Centre for Nonviolent Action developed cooperation with the International Fellowship of Reconciliation.

The third and last group of Lithuanian peace educators came to this issue through the practice of nonviolent politics. For example, The Centre for Nonviolent Action (CNA) was formed soon after the tragedy of January, 1991 in Vilnius. A main task of the CNA was the propaganda of nonviolent policy methods and analysis of its experience in Lithuania. The nonviolent practice has attracted the attention of analogous organisations in Western countries. For example, a permanent partner of the CNA now is the Albert Einstein Institution (USA). In 1992 the CNA translated into Lithuanian a book by the director of the above mentioned institution, Prof. G. Sharp "The politics of nonviolent actions" (Sharp, 1989).

In the middle of 1991 was formed the second organisation which is active today in the field of peace education – the Lithuanian Political Science Association. Today the LPSA has a group of researchers who are working permanently in peace education.

On the level of governmental institutions the peace education institutionalisation is supported by the Lithuanian Ministry of Education and Culture and its department of Social Sciences. From 1989 the Ministry is implementing educational reform in Lithuania. The main task of it is to change an authoritarian educational system into a democratic one. It also opens real perspectives for introducing peace-related issues into traditional school subjects.

Research into nonviolent politics, strange as it may seem, in Lithuania is supported by the Ministry of Defence. This step of the Ministry of Defence is logical if we remember that restoration of Lithuania's independence was achieved by way of nonviolent policy. Nevertheless, nonviolence is only one element of peace education. Only a few scientists are involved in these research projects and they are only in the initial phase of research.

But a main question is: how deep and broad are the peace studies in Lithuanian schools now?

2. Peace Education in Lithuanian Schools Today

On the one hand, the problems of peace were not completely crossed out from the programmes of Lithuanian schools even during the Soviet years in spite of their ideological interpretation from the positions of communist ideology.

Peace education issues in that time were handled through several subjects in school curricula and special extracurricular activities. For example, in the middle of the 70s a geography course for the 9th grade of the secondary school gave to pupils the knowledge of the East-West conflict, international divisions of labour, the North-South conflict, the population explosion, and the scarcity of natural resources and food. In Lithuanian literature course for the 9th grade were reflected such aspects of peace education as the sense of responsibility of human beings, the value of the individual, and the sense of tolerance and flexibility. Of course an evident influence of communist ideology has remained in school curricula. It was expressed through iden-

tification of world order, personalities and events along social class lines etc. But the practical effect of ideological indoctrination depended mostly on the attitudes and beliefs of teachers. In the middle of the 70s, orthodox teachers, in the ideological sense, were in a minority in Lithuanian schools.

During the Soviet years a lot of teachers and pupils of secondary schools were involved in the activities of international clubs or clubs for international friendship as extracurricular activities. The cooperation of these clubs was limited by contacts only with the former USSR and communist countries of Central Europe. But these contacts have developed deideologized points of view of pupils, and cooperation skills. At the end of the 70s in the former USSR the tradition was established of begining a new school year with a peace lesson on the 1st of September. The contents of this lesson mostly depended on the competence and view-points of teachers. The majority of Lithuanian teachers were able to actualize global and interpersonal peace problems while avoiding the stereotypes of communist ideology.

But if in the years of late Brezhnevism or even perestroika ideological indoctrination in schools was not effective and wide-spread, on the other hand peace education was not then understood as a system of knowledge and skills given to pupils. Even worse, the authoritarian order of school at that time weakened the influence of fragmental knowledge of peace issues for the formation of pupils' views and skills in the spirit of nonviolence and peace.

In post-Soviet Lithuania a cardinal reform of school is going on. It is oriented towards democratisation of the teaching process and humanization of teaching contents as in the FRG after WWII. Here too is popular the same thesis that education is an effective tool for achieving of democracy. The scope of the nationwide curricular reform can be reflected by the number of new textbooks – 117 – published before the 1993/1994 school year. For some years, such new subjects as ethics, philosophy of religion, and introduction to political science have been taught in Lithuanian schools.

But the most important thing is that ideological control has been removed from the curriculum of traditional school subjects like history, geography, literature. Gradually the school order and relations between teachers and pupils are changing. The latter are becoming more collegial instead of stratified. The pupils of higher grades are getting greater freedom of choice of subjects. Deideologization of education and democratization of school regimen are only preconditions for effective education for peace in

Lithuania.

In the cognitive sense, peace-related issues are now being handled through traditional school subjects much more widely than during the Soviet years. For example, Introduction to Political Science is exploring such topics as politics and individual choice, government and citizen international coexistence. These topics could be directly addressed to the problems of peace education. Many peace issues are addressed in the framework of traditional school subjects.

The affective and action-oriented element of peace education in Lithuanian schools is developing through children's involvement in various extracurricular activities. Examples of these are personal and interschool contacts between Lithuanian and foreign pupils. But for the development of the affective element of peace education, the teaching style at school or the model of relations between pupils and teachers is very important. New democratic relations in school do not become established in one day. On the other hand, it is not easy for teachers of an older generation to reorient themselves into a new attitude towards pupils. For some of them it is quite impossible. It is a major obstacle to peace-related studies in Lithuanian schools.

In the cognitive aspect the "quality" of peace education is not satisfactory. The quality and effectiveness of peace education are urgent mainly because Lithuania is a postcommunist country confronted with sudden growth of violent crime, permanent danger of social disorder, insufficient development of the senses of self-respect and respect for others, as well as a shortage of skills of critical thinking, cooperation, and nonviolent conflict resolution. However, the elements of peace education are not related to a consistent system, either in the cognitive or in the affective and action-orientated sense.

At the end of 1991 the Lithuanian Political Science Association and Centre for Nonviolent Action founded a working group. It tries to solve the problem of systematisation of peace education. On the theoretical level, the working group bases itself on the Malmö School of Education project "Preparedness for Peace", as well as the works of many Western peace educators, including publications by the Peace Education Commission.

In 1992 the working group prepared the curriculum "Education for Peace" for the 12th grade of Lithuanian schools (see Appendix). The working group does not think that one-subject orientation is the best way to handle peace education. On the other hand, peace education as a special

subject is a means for more coherent knowledge and for more systematic peace-orientated teaching in Lithuania. It will include not only cognitive aspects but also value perspectives and ability to act.

The purpose of the curriculum of peace education for the 12th grade is to introduce themes which are weakly reflected in the traditional schools subjects. Among them are the rationale for studying peace and the philosophy of peace, resolution of conflicts and nonviolence, relations between individual and power, human rights, justice and development, global and ecological security. Special attention in this programme is paid to the development of such values in children as tolerance to differences, personal responsibility for yourself and responsibility for your community, the balance of individual freedom and community order, personal activity, and commitment to justice. In today's situation in Lithuania, those values are mostly weak.

The realisation of this curriculum in Lithuania would be a teaching experiment. The textbook "Education for Peace" would include not only a description of special topics, but also materials for classroom activities. In addition it is being planned to include thoughts on peace issues of foreign and Lithuanian thinkers, and to present statistical data on militarisation, arms control etc.

There is a place for peace education in modern Lithuanian school. But this does not mean that the prospects for peace education are clear and bright.

3. Problems and Prospects of Peace Education

The LPSA and CNA working group appreciates the introduction of education for peace as a special subject as the first step to peace education institutionalisation. Relatively, in the centralised system of Lithuanian education, where school textbooks must be authorised by the Ministry of Education, it is a rational step. The next step is the revision of programmes of traditional school subjects from the perspectives of peace education. The starting point of this revision would be the development of pupils' knowledge, values and skills according to peace education goals.

The LPSA and CNA working group now prepares the final programme of "Education for peace" curriculum for 12th grade pupils, and in the first

half of 1994 it will aspire to prepare the textbook. The writing and publication of this textbook confront serious financial problems. The working group has an agreement for financing the writing of this textbook with the Lithuanian Peace Forum, but the question of its publication is not yet solved.

The realisation of peace education in Lithuanian schools meets not only financial but organisational and teacher qualification problems.

The preparation of the textbook "Education for Peace" is a step towards more systematic explicit peace education, but implicit peace education cannot be a single subject. It would remain still very problematic. Especially because of the authoritarian traditions of Lithuanian schools inherited from the Soviet years, insufficient teacher competence and skills in peace education exist. Hopeful are the projects of the Vilnius Pedagogical University to organize courses for teachers interested in peace education and also to unite the group of students specialised in this field. In some new private schools the M. Montessori system is being realised. It may effectively contribute to the development of peace education in Lithuania.

The ties between the LPSA and CNA working group and Lithuanian schools are not sufficiently close, and there are not many enthusiastic peace education promoters. So what are the possible ways out of this situation?

The working group mentioned above is not going to give up. The basic task of striving for peace education institutionalisation in school is the preparation of teaching means and programmes for pupils of different ages through traditional school subjects. Peace studies courses have to be introduced in Lithuanian universities. It is also important to find teachers not indifferent to peace education ideas for particular schools.

The positive impulses for the implementation of these plans could be given by the arrival of lecturers from Western Universities to Lithuanian Universities to teach peace studies courses. Some peace research centres of Western countries could enter into relations with regional educational centres in Lithuania. The coordination of these relations can be managed by the LPSA and CNA working group. Direct ties with regional educational centres would help to create the realization of peace education programmes in particular schools.

Foreign peace researchers are welcome as contributors to the textbook "Education for Peace". The LPSA and CNA working group is ready to discuss various projects of cooperation with foreign colleagues. Among them could be studies on nonviolence, tolerance, commitments to peace and en-

vironmental responsibility, interrelations among religion and peace education etc.

Especially important for us is the experience of Western countries in the democratisation of the school or, according to Å. Bjerstedt, realizing peace education in the school system or developing implicit peace education (Bjerstedt, 1992, p. 6).

Lithuanian peace researchers are interested in exchanging new literature on peace education. Our current cooperation with Berlin Technical University, PEC, and other institutions enables the LPSA and CNA working group to get many new publications on peace education. On the other hand, Lithuanian peace researchers cannot only be recipients of the ideas of their Western colleagues; we would also like to share our own experience and start new partnerships.

But still: peace education in Lithuania is gradually, and sometimes slowly, developing and moving forward.

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APPENDIX

Lithuanian Political Science Association
Lithuanian Centre for Nonviolent Action

Education for Peace

Curriculum for Lithuanian Schools
(Senior School Grades)

Introduction:
The origins, nature and rationale for studying peace.

1. Philosophy of Peace:
The definitions of peace, peaceful relations and concepts of justice and freedom; concepts of "Just war" and pacifism; peace knowledge; content and context.

2. Conflicts and Politics of Nonviolence:
The sources of conflicts and practice of conflict resolution, principles of nonviolent politics; historical experiences of nonviolent actions; M. Gandhi and independence of India; M.L. King and movement for civil rights of blacks; development of European Economic Community; Lithuania's way to independence.

3. Peace, Ecological and Development Movements:
Ideology and activities of new social movements, personal peace and responsibility for future; practical experiences. Western peace movements in the 80s; Society for International Development as an example of development organization; Lithuanian Greens: experiences and problems.

4. Person, Family and Peace at School:
The value of the human person; psychology of personal peace: individualism and cooperation, self-respect and flexibility, tolerance and creativity; organization of school and peace; school and society.

5. Politics and Society:
The nature and sources of power; socialization and autonomy of person; relationships between person and state: pluralistic democracy, authoritarianism, communism and fascism; social structures and social justice; social peace and national community.

6. Human Rights:
The origins of the concept of human rights; General Declaration of Human Rights; ecological, political and cultural aspects of human rights: problems of minorities; human rights as an instrument of international law.

7. International Security:
The principles and models of international security; sources of international conflicts; national security: the dilemmas of the war system; human security – the basis of a peace system; peacekeeping models and the role of international organizations; system of global security.

8. Arms Race and Demilitarization, Nationalism as Source of Unstability:
The phenomenon of the arms race and arms trade; enemy thinking and militarism, social costs of militarism; weapons of mass destruction: strategy and morality; experience of the arms control process; costs of military defence and development of societies; dividends of demilitarization; new wave of nationalism: positive and negative aspects.

9. Justice and Development:
The modernization imperative; the divided world: East and West, North and South; Global justice as a concept of positive peace; new world order; definitions and values of global education.

10. Global Issues and Alternatives of Development:
Global community and global interdependence; multicultural understanding as global paradigm; consumerism versus sustainable development strategy.

11. Environment, Ecology and Person:
Democracy, peace and environment; person and environment; ecological security and eco-development; ecosophy and holistic thinking.

14 July, 1993

Dr. Algis Krupavicius
President of LPSA

Dr. Grazina Miniotaite
President of LCNA

THE TEACHING OF CONFLICT RESOLUTION AND NONVIOLENCE IN AUSTRALIAN SCHOOLS: A CONTEXT FOR PEACE EDUCATION

Max Lawson
Dept. of Social, Cultural and Curriculum Studies
Faculty of Education
University of New England
Armidale, NSW 2351, Australia

Acts of violence, like the miseries of the poor, are always with us. *Racist Violence,* the report of the national inquiry into racist violence in Australia (1991), runs to over five hundred pages. Controversial court cases in Australia favouring Aboriginal people have produced recently an ugly backlash. In New South Wales state schools, during first term 1993 fifty cases of serious violence, one a day for each day of the school term, are reported to the Departmental authorities. It is up to the principal's discretion to decide whether the case is serious enough to report. Presumably routine brawls and fights don't rate a mention. There has been a sickening spate of murders of gay men by senior school students or recent school leavers reported in the Sydney press. Violence in Australian schools is a reflection in part on violence in the wider Australian society: at least one family in five in Australia is directly affected by violence and 20% of the Australian population condone the resolution of conflict by violence in some circumstances (Butterworth & Fulmer, 1991, p. 107). Violence is indeed a scarlet thread running through Australian society.

In response to such a Pandora's box of horrors, utterly central to the specific objectives or goals of peace education must be an emphasis on conflict resolution and nonviolent alternatives. In Australia, such concerns, at times, have been overshadowed by structural violence issues, conflict resolution being seen as putting out bushfires which should have been fanned

into major conflagrations and nonviolence has been slighted as being part of "the intellectual ghetto of pacifism."

This paper is concerned with placing conflict resolution and nonviolent alternatives firmly at the centre of peace education. A brief review of theoretical tendencies in peace education in Australia is offered and how this is consonant with, and different from, what is actually taught in Australian schools. Some discussion is also given of the teaching of conflict resolution and nonviolent alternatives in schools in various Australian states. It could be argued that the practice of peace education in Australian schools in some ways has gone ahead of theory.

One of the first attempts to mark out the field of peace education in the Australian context was Rachel Sharp's 1984 account, "Varieties of Peace Education", which received wide currency in Australian peace studies circles, surfacing even in quasi-official documents from Departmental Curriculum offices. Sharp's account detected five emphases in peace education as follows: (1) peace education as peace through strength; (2) peace education as conflict mediation and resolution; (3) peace education as personal peace; (4) peace education as world order; (5) peace education as the abolition of power relationships. Sharp contended "inevitably when a new curriculum area begins to emerge, its boundaries will be relatively fluid. This will be even more the case where the area in question is regarded as controversial as peace education" (Sharp, 1984, p. 249). Sharp's observations are still true even if the five categories of peace education delineated above have been somewhat transformed. While Sharp is careful to say that "none of the above approaches are to be considered as mutually exclusive" this is then modified in the next breath by saying that "not all the above views are mutually compatible or share the same consequences in terms of moulding social attitudes or actions" (ibid., p. 250). Because Sharp's view of peace education is critical and challenging of power at every level and wants the eventual goal of a classless society, Sharp expects little to be achieved in schools regarding peace education and places her hope rather in non formal education, in social movements and voluntary associations.

The seeds of Sharp's discussion fell on ground already well tilled as the earliest stirrings of peace education in Australia (in its current manifestation) have always been concerned with the specific social structural peace concerns of education and reflect the unease of Australian peace educators living in a "North" country in the "South". To this day, as reflected in the most recent annual conference of the Australian Peace Education and Research Association (Hobart 1993) education officers of various development

agencies made central contributions to the conference. By comparison, conflict resolution in Australia, in some eyes, is seen as being too readily manipulated by and assimilated to the concerns of big business, and as for nonviolence, it is seen as a museum piece, restricted to a surviving remnant of Gandhians, even in India. Meanwhile, of course, children are still being beaten up in schools. It is ironic that what peace education has to offer, disparaged for so long, is now being turned to by Australian educational authorities, as violence in Australia, at the moment, is on an increasing spiral.

There has been, for example, a considerable backlash against the Aboriginal population of Australia as a result of the Mabo case. Ten years after Eddie Mabo and four other Torres Strait Islander inhabitants of the Murray Islands began action for a declaration of native title to their traditional lands, the High Court of Australia decided in favour of the Mabo claim (3rd June 1992). There are many complex and unresolved issues arising form this High Court decision but the following facts remain:

(1) The myth of *terra nullis* is exploded. Australia was occupied when the British took possession (textbooks are now starting to talk about British *invaders* not settlers.) (2) Australian law recognizes native title. This title is inalienable. (3) Native title can exist only where indigenous people have a continuing traditional connection with land.

Apprehension is widespread through ignorance of the Mabo case decisions. Many nonAboriginal Australians feared they would lose their land whereas the Mabo decision specifically stated that native title has been extinguished where the Crown has granted freehold title over land.

Education departments have in recent years appointed anti-racist coordinators and most states have formal anti-racist policies. Adding to racism in Australia was the backlash against the large Moslem population in Australia as a result of the Labor Party Prime Minister Bob Hawke's endorsement of the United States role in the Gulf War. It is interesting to note that NSW Department of School Education appointed two Aboriginal consultants to deal with anti-racist issues at the time of the Gulf War relations.

Anti-racist policy and multicultural education policy in Australia are increasingly seen as synonymous (rather than multiculturalism simply being seen as celebrating cultural differences in food, costume, music, dance and the like). With the exception of Israel, Australia has the most ethnically diverse population in the world with some 100 ethnic groups speaking some eighty immigrant languages (Castles et al., 1988, p. 25). Today four out of every ten Australians are immigrants or the children of immigrants, half of them from non-English speaking backgrounds (Advisory Council on Multi-

cultural Affairs, 1988, p. 1). Aboriginal Australians, whose languages and culture flourished in Australia for at least 40,000 years are less than 2 percent of the population (there are about 150 Aboriginal languages extant).

What this all means, of course, is that peace education in Australia is inextricably bound up with anti-racist education and multicultural education. Just as searching for a single theory of peace education is a vain quest (many different philosophical perspectives feeding into peace education) similarly peace education continues to reflect different emphases in different countries. Discussion of "enemy images" for example, doesn't make much sense in the Australian context – here the Australian Defence Forces high profile in international peacekeeping forces – yet coming to grips with pervasive racism, ranks very high on the Australian educational agenda.

Schools systems in Australia whether they like it or not are plunged into confronting a great number of issues concerning violence and racism. At the time of the outbreak of the Gulf War the Australian Peace Education and Research Association wrote to all State Education Ministers and received responses (from all save one department) along the following lines (Australian Peace Education and Research News Bulletin, June, 1991, pp. 3-5):

> Even before the outbreak of the war in the middle of January the Ministry had decided to set up a project to ensure that timely and appropriate action was taken to minimize conflict in schools arising, as you put it, from "racism, stereotyping and ill-informed negative attitudes towards certain ethnic and religious groups." (Victoria)
>
> The Gulf War has been an issue of world concern and this has been reflected in teachers' responses. Many of our teachers have, since school commenced this year, taken time in their classrooms to deal with background materials and to answer their students' concerns. (Western Australia)

It is heartening to see that controversial issues such as Aboriginal land rights, Australian government foreign policy, uranium mining, and logging of rainforest areas are on the agenda in Australian schools. For example, in *Active and Informed Citizenship: Information for Teachers*, sent to Queensland state teachers, the Fitzgerald Report [Qld. 1990] was invoked: "people of differing opinions have the right to express those opinions, and to act peacefully to bring their arguments to the attention of the wider community". (Fitzgerald headed an inquiry into police corruption in Queensland.)

Not only are controversial issues now dealt with in Australian schools in an open way that would have been rare even ten years ago but a surprising amount of work is going on in Australian schools which is peace education even if the teachers practising it are sometimes as surprised as that character of Moliere's who found out that he had been speaking prose all his life.

In response to my enquiries state departments produced accounts and curriculum documents as well as extracts form syllabuses showing involvement with conflict resolution and nonviolence. The replies were not only detailed but clearly wishing to be seen as proactive in the field of conflict resolution and nonviolent alternatives as the following account illustrates (space precludes discussion of activities in all states).

The Northern Territory Department of Education gave full information. Given the Northern Territory's highly diverse population – Aboriginal Australians, Anglo-Australians and many ethnic groups – it was particularly interesting to note that *Social Education* is a compulsory subject for all Northern Territory secondary students (years 7-10). One of the units in this *Social Education* course is Conflict and Conflict Resolution. The organizing principle for the unit is "mechanisms for resolving conflict" at interpersonal, national and international levels. The unit includes sections on structural conflict and reactive violence. Because Darwin (the capital of the Northern Territory) has many refugees from East Timor and also because Indonesia has taken the unusual step of having consular representation in Darwin it is revealing to note that examples given under the structural conflict section include – "the fate of dissidents in countries with little real commitments to human rights, eg. USSR, Argentina and Indonesia". Under reactive violence are listed Fretlin in East Timor; Free Papua Movement in Irian Jaya; Kanaks in New Caledonia.

The course bristles with controversial issues and it suggests that teachers invite speakers from organizations involved in "working towards nonviolent solutions to conflict" eg. "People for Nuclear Disarmament". It is then suggested that speakers be invited from organizations that "see violence as regrettable but inevitable", eg. the Returned Services League, the Armed Forces.

In its stress on the threefold layers of conflict resolution – interpersonal, national and international – the Northern Territory school course is using a framework that some Peace Studies courses use in Australian Universities (including the author's) and it is encouraging to note that all secondary students in the Northern Territory are exposed to some of this material.

Queensland, like the Northern Territory, has a long tradition of conser-

vative government so the controversial nature or potentially controversial nature of much of the subject matter of the curriculum is quite surprising (although Queensland currently has a Labor Government).

The Queensland Department of Education has designated "Active and Informed Citizenship" as a departmental priority for 1993-97. Knowledge and understanding of democratic process, including conflict resolution is viewed as a major component of this priority. To this end an impressive document *Active and Informed Citizenship: Information For Teachers* has been produced for wide distribution. The manual provides illustrations of how principles of Active and Informed Citizenship can be incorporated into various curriculum areas (samples of which are given in the appendices). "The contestable nature" of the content is frankly acknowledged and the active and informed citizenship movement keeps alive the momentum of peace education conferences in Queensland – for example the Australian Peace Education and Research Association held its annual conference in Brisbane in 1991 with Johan Galtung as a keynote speaker. (Similarly the Conflict Resolution Network based in Sydney carries on much of the concerns of peace education by its consultants being widely used in state schools as well as state teachers attending Conflict Resolution Workshops).

In Queensland schools students encounter conflict resolution in the junior secondary years (years 8-10) in their study of citizenship education, history, social education, social science, social studies and study of society. During senior schooling (years 11-12) students also experience conflict resolution learnings in their study of ancient history, geography, legal studies, modern history, political studies and the study of society.

Similar claims could be made of the curriculum areas in New South Wales schools, particularly through the compulsory Personal Development, Health and Physical Education, a designated key learning area for years 7-10. Two initiatives in New South Wales schools deserve particular attention: the teaching of General Studies and the production of *Resources for Teaching Against Violence* produced by the New South Wales Department of School Education.

General Studies counts as a one unit elective for the Higher School Certificate. It is a popular elective with some eighteen thousand students taking it, approximately a quarter of the students sitting for the final secondary examination. There are ten topics in the general studies course many of which particularly bear on peace education concerns: for example, science, technology and society; prejudice and discrimination; conflict and conflict resolution. (A breakdown of the issues treated in the conflict resolution

topic and a sample page of programming suggestions from the *Support Document for General Studies* (115 pages) is included in the appendices.)

Although much of general studies is controversial even more so is the *Resources For Teaching Against Violence.* The resource material has three sections. While managing aggressive and disruptive student behaviour and affects of domestic violence (the first two sections) cover much familiar ground firmly rooted in conflict resolution literature, the third division dealing with violence against homosexual men and women (homophobia) breaks new ground in the Australian context. This section includes a set of 6 modules addressing issues of homosexuality, discrimination and violence. It includes lesson plans, handouts and overhead masters and is suitable for years 9-12. These materials are very extensive.

Two hundred and fifty kits have been given to education resource centres, student welfare counsellors and regional guidance officers. It is envisaged that all of the state's 480 secondary schools will receive a kit of the materials. The HIV/AIDS Education Curriculum Adviser, Kevill Gardner who helped produce the alternatives to violence materials for the New South Wales Department of School Education is now working on a video, *Mates,* to be released, it is hoped, on World Aids Day (1st December). Again the video will reflect a welding together of the emphases of conflict resolution and alternatives to violence.

This brief survey of some of the activities in selected Australian states shows a surprising amount of activity in the peace education area, even if the term as such is rarely used at the school level. Obviously much of the impetus comes from increased violence in schools which is now the subject of all-political party inquiring commissioned by the House of Representatives of the Australian parliament, which is seeking submissions on alternatives to violence.

Alternatives to Violence is actually the name of an organization founded in 1975 with ties to the Quakers. It began when an inmate group at Green Haven prison (U.S.A.) was working with young gangs and teenagers at risk but they were having difficulty communicating their message about the consequences of violence. They sought help from the Quakers to conduct a workshop for them. Over the years *Alternatives* to *Violence* have produced basic and advanced manuals as well as a training for trainers manual. (For details see Alternatives to Violence Project, 3049 East Genesee Street, Room 204, Syracuse, New York 13224.) Much of the material and processes are standard conflict resolution fare but strongly linked to nonviolence themes – a most fruitful combination. (At the Quaker Meeting House in

Sydney the first Alternatives to Violence workshop was co-led by a member of the Conflict Resolution Network (Sydney) as well as a New York trained Alternatives to Violence worker.)

This is of symbolic importance for peace education: bringing together the traditions of conflict resolution and nonviolence training (which often lead separatives lives) is a step forward. It may well be a new impetus and direction for peace education generally.

The connections are not often made because conflict resolution and nonviolence are often not understood separately, let alone as a combined entity. Witness the substitutes for Gandhi's *Satyagraha* – passive resistance, nonviolent resistance, nonviolent direct action, nonviolent action, and most recently active nonviolence (Shepard, 1987, p. viii).

Active nonviolence dispels the notion of submissiveness, letting others take advantage of one, supine passivity. Similarly, when conflict resolution is stripped of false associations such as compromise and splitting the difference, a clearer picture emerges of both the traditions of conflict resolution and nonviolence as life-affirming responses to violence, the very heart of peace education.

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APPENDIX

ACTIVE AND INFORMED CITIZENSHIP ISSUES IN STUDIES PROGRAMS

A&IC key elements	Studies programs by national curriculum areas	
	Studies of Society and Environment	**Health and Physical Education**
Values . democratic processes . social justice . ecological sustainability	Does the program focus on: developing ethical and cooperative personal values, recognition of minority groups and the need to change discriminatory practices, building empathy with people from many cultures, concern for the welfare, rights and dignity of all, regard for the quality of life for present and future generations, and respect for the well-being of all living creatures?	Are students encouraged to develop their own goals, skills and processes relating to health? Are cultural, gender and socio-economic factors considered when addressing health related behaviours? Does the program focus on developing sustainable healthy futures?
Knowledge . democratic rights and responsibilities . historical perspectives . cultural diversity . inter-relatedness	Are students made aware of: their fundamental democratic freedoms and civil liberties, the struggle by many groups for those freedoms and liberties, how various social systems affect peoples' citizenship rights and responsibilities, and how our current ideas about citizenship have changed over the years?	Are students encouraged to take a critical approach to factors which impinge on health? (eg. government decisions, patterns of working, employment, education, media, housing, poverty, gender relations, sexuality and sexual harassment)
Cognitive Processes . active investigative learning . critical and creative thinking . decision-making and problem solving	What systematic opportunities are provided for students to learn to be active, critical investigators and creative problem solvers concerning important social and environmental issues?	Are students taught skills in management and problem solving in relation to health goals? Do students solve problems within the context of their own environment?
Action Skills . personal . inter-personal . community participation	Do students experience real-life learning opportunities to develop cooperative behaviour and conflict resolution skills? Does the program provide opportunities for students to actively engage in community problem solving on social and environmental issues?	Are students encouraged to take action to influence health related laws, policies, regulations, services and products? Are students taught to be assertive in resisting pressures to behave in a way which is not consistent with their health goals? (eg. peer pressure)

From Active and Informed Citizenship: Information For Teachers. Studies Directorate. Department of Education. Queensland. 1993.

ACTIVE AND INFORMED CITIZENSHIP ISSUES IN STUDIES PROGRAMS continued

A&IC key elements	Studies programs by national curriculum areas	
	Science	Technology
Values . democratic processes . social justice . ecological sustainability	Does the program examine ethical positions on development issues such as; the application of scientific theories and practices in socially just and ecologically sustainable ways? Does the program ensure access to and involvement in scientific courses of study?	Does the program value enabling technology for people with disabilities? Do all students have opportunities to develop competence in the range of technological learning available in the school? How ecologically sound are the technologies used in the school?
Knowledge . democratic rights and responsibilities . historical perspectives . diversity . inter-relatedness	Are students informed about; the debate concerning scientific research and its ethical implications, the history of scientific theories and their influence on the way some people view the world, and the effect of scientific developments on natural systems?	Does the program acknowledge the important contribution of Aboriginal technologies and Torres Strait Islander technologies to our understanding of the Australian environment? Are students able to explore some of the consequences of technologies being applied to or identified with different groups according to culture, gender etc
Cognitive Processes . active investigative learning critical and creative thinking decision-making and problem solving	Are students encouraged to be active and investigative learners through provision of appropriate resources eg. specific modifications for students with physical impairments. Are students assisted to develop critical skills in decision making and problem solving when investigating scientific and environmental issues? Are students encouraged to critically examine 'western' scientific thought and understand that there are other equally valid ways of viewing the world eg. The Dreaming.	Are learning and teaching activities based on a range of technologies, not just electrical or electronic ones? Do learning and teaching activities promote an informed and critical view of the development and use of technology? Do learning and teaching activities demonstrate the potential of technology to enhance active, creative problem-solving by students? Are students encouraged to identify values embedded in technological products eg computer software?
Action Skills . personal . inter-personal . community participation	Are students engaged in a range of learning styles including self-directed cooperative and experiential learning that involves participation in community problem solving?	Are students encouraged to use technology in ways appropriate to the context and task? Are students able to apply technological knowledge and experiences to create outcomes that meet human needs? Some students are technologically more informed and skilled than many teachers: is this acknowledged in the program? Is community participation in decisions made about the use of technologies in the school encouraged and supported?

General Studies. Syllabus Years 11-12. NSW.

8 Conflict and Conflict Resolution

This topic focuses on problems of conflict at the individual, group, national and global levels and means of achieving peace.

Issues relevant to this topic include:

- sources of conflict at all levels such as competition for power, status and resources, conflicting ideologies, imperialism and colonialism;
- types of conflict among nations such as international wars, wars of foreign intervention;
- types of conflict within nations: violent rebellions, revolutions, coups and attempted coups, civil wars, structural violence, violations of human rights, and non-violent demonstrations including civil disobedience and strikes;
- the relationship between conflict and social change;
- moral and other issues arising from the causes, conduct and consequences of violent conflict;
- the arms trade, stockpiling of arms and disarmament;
- role and methods of peace movements in promoting international peace;
- attempts to minimise conflict by government and non-government institutions such as the United Nations, its agencies and Amnesty International;
- means of achieving resolution of conflict at all levels.

Programming suggestions for Topic 8: Conflict and Conflict Resolution

OBJECTIVES OUTCOMES	CONTENT	TEACHING METHODS LEARNING STRATEGIES	RESOURCES
K1 S6a,b V2	1. Definitions a. Conflict (i) Violent, destructive (ii) Non-violent, creative b. Peace	*Discussion* (15 mins) How may conflict be creative? Is peace more than the absence of violence	H Cornelius & S Faire, **Everyone Can Win: How to Resolve Conflict** (Brookvale, NSW, Simon & Schuster 1989), pp11-12, 27-36
K1a	2. Levels of conflict a. Interpersonal, eg family b. Community, eg over a polluting factory c. National, eg over uranium mining, immigration policy d. International, eg territorial disputes, wars		
S1,4,6 V2,3	3. How conflicts arise Discomfort - Incidents - Misunderstandings - Tensions - Crisis	*Discussion* (10 mins) How can these five stages be applied to a local conflict? To a recent war?	Everyone Can Win, pp.12-14
K2 S1,6 V2,3,4	4. Sources of conflict a. Competition for power/status/prestige b. Competition for resources/territory/markets c. Conflicting ideologies - political/religious, to extend or defend d. Inter-ethnic/racial gender conflict e. Imperialism and colonialism	*Brainstorming* (10 mins) Generate a blackboard summary of examples of local, national or international conflicts caused by each of these sources.	Gaia Peace Atlas, pp.60-62 R Hall & L Scott, Global Issues, (Milton, Qld, Jacaranda, 1987) pp330-334 F Hutchinson & L Waddell, **People, Problems and Planet Earth**, 2nd ed. (Melbourne, Macmillan 1986), pp.204-206

part 2:
peace museums

THE ROLE OF PEACE MUSEUMS IN PEACE EDUCATION: A NEW TERRAIN FOR PEACE EDUCATORS

Terence Duffy
University of Ulster
Magee College
Northland Road
Londonderry BT48 7JL
Northern Ireland

The recent publication of *Bringing Peace to People* (documenting the first major symposium on peace museums in Britain) is encouraging news for peace museum advocates. The meeting, convened in September 1992 by the Give Peace A Chance Trust (a Quaker charity dedicated to the establishment of a museum for peace in the United Kingdom) was attended by directors of peace museums and related institutions from various parts of the world. It is increasingly clear that there is now wide recognition of the potential of peace museums in peace education. This constitutes (in itself) something of a societal *volte face* for although societies the world over have constructed public museums to commemorate battles and venerate war heroes, peace museums have (until lately) been thin on the ground. But thankfully, the question is now increasingly being asked, why not more museums to celebrate peace? The answer to that question is being found today in the world-wide growth of the peace museum movement. In countries as diverse as Russia, Brazil, Costa Rica, Uzbekistan, India and across the globe, museums have emerged which have a common denominator of celebrating peace. These museums, grounded in the activities of nationals, have a regional base but they embody a larger international quest for peace education through the visual arts. They also enshrine a fundamental concept of peace environment, thereby creating a true "culture of

peace". The peace museum idea has now reached fruition and is reflected in the expansion of the concept in cities as diverse as Chicago (USA), Londonderry (Northern Ireland), Berlin (Germany) and Tokyo (Japan).

At the Bradford conference over fifty museum facilities from all over the world were represented. The net-work which originated from that conference has yielded news of many other "museums of peace". These museums constitute a vital force for peace education. Their role as a potent mechanism for non-formal peace work constitutes an outstanding new opportunity for peace educators.

The Genesis of the Peace Museum Idea

One is frequently asked the blunt question "what exactly is a peace museum?". It is difficult to reply with an equally succinct answer. The origins of such a disparate trend in the museum world are complex and the range of institutions which might be incorporated under the "peace museum banner" are diverse. However, a common thread in such facilities is a shared concern with peace education through the arts. In their exhibitions such facilities are as likely to explore the absence of peace as they do peace itself.

Starting before the first world war, the idea of museums which would preserve a history of peacemaking (not just of warmaking) took root and in the course of the century many museums have embraced this theme. In the past twenty years (especially in Japan, Europe and America) there has been considerable interest in the peace museum idea and in a range of countries, museums have opened to considerable public interest and popularity (Duffy, 1993).

Peace museums are now emerging as a global trend in museum development. The product of state, group or individual efforts – these museums have attempted to explore the relationship between conflict and the visual arts. They have endeavoured to act as vehicles of peace education by preserving the heritage of peacemaking and peace culture and by promoting an informed understanding of the origins of conflict. Thus such developments enshrine UNESCO's concern in building a "culture of peace".

One of the ways that peace museums approach their subject is to juxtapose peace with the tragic consequences of war. The portrayal of conflict for purposes of "peace education" is an old idea but one which has continuing importance in the exploration of the relationship between the

visual arts and conflict. But on their own, commemorations of war are inadequate as educational vehicles. So while there is potency in the memories evoked by war paraphernalia, the hope that such memorials will bind people together to prevent the recurrence of war is a futile one. In comparison, the past century has witnessed the growth of museums dedicated to furthering peace.

In the development of the idea there has been neither a set formula nor a typical institution. The establishment of peace museums in particular countries has reflected regional peculiarities and political factors as well as individual personalities and issues. There are (however) a number of specific types of facility. There are galleries which describe themselves as distinct "peace museums" as well as rather more political entities which contribute to peace culture but whose origins lie in specific events. In the latter category one would include museums which explore particular catastrophes like nuclear war, genocide or holocaust. Many of these museums are quite opinionative in their treatment of particular subjects (and in some cases have been constructed for particular ends) but nevertheless might be categorised within the broad "peace museum" family. Then there are museums which focus on the general humanitarian nature of individuals or groups of individuals. Finally, it can be argued that any gallery's programming might allow potential as a "museum of peace". So the peace museum notion has enormous capacity for expansion if only it can be "sold" to galleries which have relevance to its concerns. To that extent at least, the peace museum idea is a constantly growing one.

In sum, there are essentially four strands: distinct peace museums which use the term "peace museum" to describe themselves and which are dedicated to peace themes; museums which are devoted to particular events (such as Hiroshima's Memorial Peace museum); museums which are celebrations of peace exemplified through international humanitarian law (such as the International Red Cross and Red Crescent Museum); and gallery projects which while not currently "full blown" in their concern with peace issues, have the potential to evolve as functional "museums of peace".

The Development of Peace Museums: From Anti-War Museums to Galleries of Peace

The Hague Peace Palace, founded by Andrew Carnegie in the early 1900s represents the first effort to create a museum dedicated solely to peace. It is in some sense a "living museum" whose paintings and sculptures illustrate peace through demonstrating the growing importance of international law (The Peace Palace, 1989). However, aside from the Peace Palace, the earliest peace museums were essentially anti-war museums. The first of these was created by Jean de Bloch in 1902 in Lucerne, Switzerland. Ironically it swiftly became the casualty of war.

A second museum, founded by Ernst Friedrich in Berlin in 1923 was also destroyed by the forces which led to the Second World War. Jean de Bloch's "International Museum of War and Peace" operated on the thesis that war itself testified against war. Only two of his exhibitions dealt specifically with peace: the first demonstrated the economic costs of war. The second displayed the texts of major international treatises. Ironically because of the scanty treatment of peace issues *per se* the museum was initially applauded by military officers and deplored by the peace movement. In comparison, Friedrich's Berlin-based museum had a more explicitly anti-war bias. Lectures and public debates were organised and there were plans to create a peace academy within the museum. By demonstrating the "reality of war" through photographs of mutilated soldiers, Friedrich hoped the younger generation might be educated in an anti-militarist spirit. Not surprisingly the military viewed such goals as subversive. As the Nazi government's power increased, the museum was destroyed. Ironically, Friedrich fled from Germany only to have the mobile peace museum he established in Brussels sacked during the 1940 German invasion. (Friedrich, 1987, pp. 14-16.)

The inter-war period thus witnessed not only the downfall of these scattered initiatives but also the critical establishment of the peace museum idea. Other notable ventures during these years included the "Peace and League of Nations Exhibition" organised at The Hague in 1930. It is with the background of these early precursors of the peace museum idea in mind that we can understand the emergence of modern facilities building upon this tradition.

Of particular interest is the Lindau Peace museum, founded in 1976 by the architect Thomas Wechs and which opened in 1980 with the support of Pax Christi. Located at the meeting point of three countries (Austria,

Germany and Switzerland), the museum portrays world history as not merely a history of wars but also of peacemakers.

Another good example is Chicago's Peace Museum which opened in November 1981, "dedicated to exploring issues of war and peace through the visual, literary and performing arts" as "there has never been a museum in the US dedicated to raising the public consciousness about the issues involved in building peace" (The Peace Museum, 1990). So far its major exhibitions have included "Give Peace A Chance" (the campaigns of leading rock and folk musicians) and "The Unforgettable Fire" (drawings by survivors of the Hiroshima and Nagasaki bombings). (Philbin, 1990, pp. 11-15.) Significantly, the work of the Chicago museum has inspired other projects such as the Peace Museum Project, Northern Ireland which started in 1989. In seeking to preserve the 'past of peacemaking' in Northern Ireland, this project works in association with local art galleries and reconciliation centres. (Duffy, 1991.)

Other peace museums or related institutions in the United States include the Art of Peace Center in Fort Collins, Colorado; the Centre for International Co-operation in Quechee, Vermont; the Seattle Peace Museum, Washington State; the Duluth International Peace Center in Minnesota and the Center for Peace through Culture in New York. All of these small centers have been reported operational in the last two years.

Other new peace museums outside the USA include the Friedensmuseum in Wolfsegg, Austria; and the Friedensmuseum Brucke von Remagen and the Lehrte-Sieverhausen Peace Studies Centre in Germany. Many of the recent exhibitions of the League of Nations Museum in the Palais des Nations, Geneve have been on peace themes. This museum, with its extensive archival collections on the history of "peacemaking" might be regarded as fitting within the family of peace museums. Recently an Irish Peace & Anti-War Museum Committee was formed in Dublin in the Irish Republic with the objective of forming a national peace museum for Ireland. (International Network of Peace Museums: Newsletter, No. 1, p. 2.)

The Role of Issue-Based Museums in Peace Education

One of the key categories of museums which make an important contribution within this field are the specialist or "issue-based museums". Understandably, a major topic in the potential menu of peace issues is the

detestation caused by war. Can there be a more potent or poignant a theme for a peace museum than the catastrophic consequences of conflict? To that extent, most peace museums are also (quite explicitly) anti-war museums. Just as the battlefields of Flanders became equated with the dawn of a new era in war so too have the Japanese cities of Hiroshima and Nagasaki assumed a symbolic place in the nuclear age. So it is not surprising that today the most extensive collection of peace memorial buildings constructed in response to a particular issue is to be found in Hiroshima. Within a year of the dropping of the atomic bomb its citizens had preserved the area as a peace site and on the fourth anniversary (6 August 1949) legislation enshrined Hiroshima as "a peace memorial city". Its monuments include an A-bomb Cenotaph (with a register of victims), the Flame of Peace (which will burn until all nuclear weapons have disappeared from the earth) and the A-bomb dome. The Hiroshima Peace Memorial Museum and Memorial Hall opened in 1955. Annual visitors to the Museum numbered more than 1.3 million by 1980 (Kosakai, 1980, p.15).

A still more popular-based and politically more radical campaign underlines the Japan Peace Museum Project which is currently being established in Tokyo and which in 1983 launched the "Peace Tile campaign". (Association to establish the Japan Peace Museum, 1987, pp. 3-7.)

Almost every sizable Japanese city has its own peace museum (devoted primarily to dialogue on the nuclear holocaust) and there are many substantial new projects. Just three examples are the activities of the Osaka International Peace Center which details the destruction of Osaka by B-29s; the Kyoto Museum for World Peace of Ritsumeikan University which looks more broadly at war and peace since 1945; and the Himeyuri Peace Museum, Okinawa which centres on the battle of Okinawa. Other major Japanese museums include Kusa No le (Grassroots House) in Kochi; the Peace Memorial Museum, Okinawa; the International Culture Hall, Nagasaki; the Municipal Peace Hall and Park, Kawasaki; and the Peace Memorial Hall in Uruwa. It is significant in terms of the growth of the peace museum idea in Japan that at the International Conference of Peace Museums held in Osaka in September 1991 a host of Japanese museums and peace foundations were represented (Report, 1991). Today, Japan constitutes probably the single most responsive environment for the peace museum idea.

Several other peace museum initiatives have sprung up in the past decade as a response to political events. A combined "anti-war museum and peace

library" was established in Berlin-east in 1982 and west Berlin has for several years possessed a modest "peace museum" and "anti-war museum" – all with strong political emphases (Spree, 1990). In 1986 the "Museum of Peace and Solidarity" opened in Samarkand, Uzbekistan, advocating international peace and supporting political changes in the (then) USSR (MAPW Newsletter, 1990). In recent years the National Museum of Australia, in Canberra, has created a special "peace collection" which includes material from the Australian peace and disarmament movements (Hansen, 1991). The "Caen Normandy Museum" commenced in 1988 on the site of the eighty-day battle in 1944. In the United States the Swords into Ploughshares Peace Centre and Gallery in Detroit, Michigan has focused strongly on questions of disarmament. In 1993 a new Peace museum opens at Verdun where an estimated 700,000 French and German soldiers lost their lives in the First World War. This is the World Centre for Peace, Freedom and Human Rights which uses the tragedy of the first world war as a launching-point for exhibitions on human rights and peace.

The Holocaust has been an important theme among many museums which we might classify as peace-related. As one would imagine, the most significant museums are in Israel, namely Yad Vashem in Jerusalem and the Museum of the Diaspora in Tel Aviv. Outside of Israel, significant museums include the Holocaust Memorial Museum in Washington DC and the Holocaust Museum, Detroit, Michigan; the Simon Wiesenthal Holocaust Center in Los Angeles; the Museum of Auschwitz/Birkenau in Poland; the Dachau Concentration Camp Interpretative Centre near Munich in Germany; and Anne Frank House in Amsterdam which documents the Frank family's experience under German occupation. (Anne Frank ..., 1991, pp. 2-3.)

It is encouraging that amongst the newest peace museums are institutions which typify positive change in the international order. These include the Museum of Independence in Namibia which celebrates the Namibian struggle; the Tashkent Peace museum in Uzbekistan which treats regional identity and culture in Central Asia; the Museum of Peace and Solidarity in Samarkand (noted above) and the Japan Peace museum Project (also mentioned above) which articulates a broader approach to peace issues than previous institutions in contemporary Japan. New candidates are constantly coming on stream with concerns as diverse as a Danish museum on UN peacekeeping ("The Blue Berets") and numerous new museums inspired by the teachings of Gandhi and several new Holocaust museums. In the past couple of years a Peace Museum Project has been linked to the Teacher

Training College of the Russian Department of Foreign Languages in Moscow. The potential for future growth in countries such as Russia which are experiencing major political changes, is enormous.

Humanitarian-Orientated Museums and the Peace Educator

Another important category are the many humanitarian-orientated museums – a third strand of "peace museums" dedicated to celebrating humanitarian work.Two major examples of this type of entity include the physically impressive International Red Cross and Red Crescent Museum in Geneva and the Florence Nightingale Museum in London. Another example of this category of museum is the House of Anne Frank in Amsterdam (also listed above as an issue-based museum). Anne Frank House would generally also be regarded as a museum of exceptional humanitarian interest.

The ICRC museum serves a dual-role in documenting the creation of the Red Cross and paying tribute to the human spirit as it has emerged throughout the centuries. It features a panoramic audio-visual show of the Solferino battle and documents Henry Dunant's pioneering work. The Nightingale Museum, although more modest, does much the same for the famous nurse. Included in the Geneva exhibition are enormous cases containing the First World war index files of the International Prisoners of War Agency. Other interesting museums of the Red Cross and their activities are the Museo Internazionale Croce Rossa, Castiglione delle Stiviere in Italy and the Museum of Société Henry Dunant in Geneva.

A further category of museums which might appropriately be listed under this category are the various museums treating the life and teachings of Mahatma Gandhi. These include the National Gandhi Museum, New Delhi; the Gandhi Memorial Museums in Madurai, Ahmedabad, Barrackpore and Bombay; and Sangrahalaya Ashram in Wardha. There is also a Gandhi Information Centre in Berlin. These together constitute an important contribution to peace museums and peace culture and are important sources of materials for peace educators in India and abroad.

Creative Programming for Peace: A New Terrain for Peace Educators

Beyond the status of the dedicated peace museum, there exists (of course) the possibility that other galleries (by their creative programming for peace) can make a vital contribution. They too can contribute to peace education through the visual arts – the central goal of peace museums. Modern peace museums go beyond the idea of espousing the "anti-war message" – positing instead a multi-faceted approach which encapsulates the world-wide quest for peace. And many mainstream galleries and museums have in recent years chosen to prioritise their exhibitions around peace themes. This raises the question, what does a facility have to be to constitute a peace museum? It also begs a second question, when is a peace museum not a peace museum? To these inquiries there can be no easy reply. The answer is always (of necessity) a matter of interpretation. One person's definition of peace is another's "propaganda". This is particularly obvious over sensitive issues such as the Jewish holocaust where institutions such as Israel's Yad Vashem present a strong political edge in portraying human tragedy (Yad Vashem, 1989). In that way what could be potential education for peace threatens to become an element in the complicated Arab-Israeli conflict. Another example of this sensitivity is the Cambodian Museum of Genocide in Phnom Penh which was exploited by the Vietnamese-installed government to focus discontent on the Khmer Rouge.

A good example of a gallery not avowedly a "peace museum" but which contributes significantly to peace education is the Nicholas Roerich Museum which preserves the work of the veteran peace campaigner. Another case in point is the Alternative Museum which has pioneered a number of controversial exhibitions on peace issues such as its Belfast/Beirut exhibition of 1990 (which compared the experience of Ulster Catholics with the plight of the Palestinians). (A tale of two cities, 1990.) Both galleries are in New York city. Also innovative are the efforts of Ulster's Peace Museum Project encouraging an agenda for the artwork of peace in Northern Ireland galleries. There is much that can be done in this way with relatively limited resources.

An interesting new project in the USA is the Prairie Peace Park and Maze which hopes to open in Lincoln, Nebraska in 1993. It models the concepts of international cooperation and environmental commitment with exhibitions which include anti-war themes and an "Earthship House" made from recycled materials. Since world peace includes both protecting the

people of the planet and preserving the planet itself, a strong focus in the Prairie project is environmental consciousness. These ideas of alternative environmental and international relations strategies should not be dismissed as naive, a fact all the more salient in the wake of the appalling ecological destruction caused by the Gulf war. Metaphors from the prairie (diversity, cooperation, respect for First Nations) can lead to change if people come away with new ideas about an alternative world order (Stoddard, 1992).

So what can we say for the future of peace museums? Is modern society, with all its priorities, going to give peace museums a chance? Well the Bradford Conference on peace museums has done much to foster the increasing acceptance of the concept in the UK and there are encouraging signs in Japan and in continental Europe that the idea is already well established. Moreover the concept itself has greatly changed in the course of years of evolution. Peace museums have come a long way from the passionate anti-war message of de Bloch and Friedrich – although these impulses are still present in many facilities one would call "peace museums". More striking as an indicator of change has been the potential of peace museums to articulate new concerns about the highly violent realities of the late twentieth century world. A good example of this trend is the Prairie venture with its futuristic portrayal of the catastrophic human and environmental consequences of conflict.

It should not be forgotten that peace museums have never been remote from the highly political arena in which they have developed. This is reflected to some extent in the resistance to peace work in various parts of the world. Unfortunately peace museums still face difficulty in gaining "credibility" outside the peace activist community. Of course these developments are also influenced by the wider international political milieu and it is significant that in the United States (as in so many other countries) the idea of a national peace museum has never attracted substantial interest from government. Indeed Helen Railey's ambitious project for an American National Museum of Peace along Washington DC's impressive "museum mile" have come to nothing. (Interview with Mr. Pete Ratajczak, Former Director, The Peace Museum, Chicago, 12 June 1991.) Be that as it may, peace museums constitute a compelling force for peace education.

The peace museum concept constitutes no less than a total environment for peace education which can only be ignored at their cost by peace educators. The potential in using peace museums as vehicles of peace education with a wide variety of audiences is enormous. Alone, they represent probably the most valuable tool in working with non-formal and

adult groupings that we have available. The peace museum idea is an outstanding new opportunity for peace educators and constitutes a vital challenge in working towards a global environment of peace education and peace culture. There is a crucial need in our work to recognize the enormous potential of peace museums. They constitute nothing short of a new terrain for peace educators.

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A PEACE MUSEUM AS A CENTER FOR PEACE EDUCATION: WHAT DO JAPANESE STUDENTS THINK OF PEACE MUSEUMS?

Kazuyo Yamane
Kochi University
17-2-12 Higashi Ishidate-cho
Kochi City 780
Japan

1 Introduction

A peace museum plays a great role as a center for peace education, not only for school, but also for a community. This was made clear at the First International Conference of Peace Museums, which was held in September 1992 at Bradford University in England. Since I am in charge of the International Exchange Section at Kusa no le (Grass Roots House), a small peace museum and a center for peace education in Kochi City, I presented a paper on the various activities of the museum pertaining to peace and environmental issues. At the same time, I learned many things about peace museums in Europe (for example in Germany, France, Austria, Switzerland, Norway and England), the United States, and Australia. Since I had an opportunity to visit several peace museums in Europe this summer, I would like to show how peace museums function today as centers for peace education and to evaluate how effective peace museums are in order to reach the goals of peace education.

In Japan, I gave a lecture on peace museums in these various countries to students at Kochi University in a class called "Peace & Disarmament" and asked them to write about their opinions of peace museums. Though they often hear such words as "peace" and "museum", they had never heard the word "peace museum". There was a big difference between the students who had been to the peace museums in Hiroshima and Nagasaki and those who had not. Those who had been to the Hiroshima and Nagasaki peace

museums were more interested in peace museums than those who had never been to these museums. I would like to emphasize the importance of peace education at the elementary and secondary school levels, which includes a trip to a peace museum. I would also like to point out the importance of students' involvement with peace museums in order to tackle peace issues.

Peace museums can be compared with army museums, such as The Army Museum in Paris and The National Army Museum in London. The contents of the exhibits are quite different in peace museums and army museums. At the end of my paper, I would like to clarify the differences in the messages of the peace museums and the army museums.

2 A Peace Museum as a Center for Peace Education

There seem to be two types of peace museums in the world. One tends to depict war and the horror of war; and the other tends to show not only war, but also positive images of peace. Although it is difficult to make a clear distinction between them, I would like to examine both types in order to point out a question raised by them in terms of the contents of the exhibits. This is closely related to the larger questions of "What are our specific objectives or goals in peace education (for example, what do we want to emphasize in terms of knowledge, skills, attitudes, values and behavior tendencies), and how can we assess how effective we are in reaching these goals?".

The Imperial War Museum is a good example of the first type of peace museum. It was founded in London in 1920 to commemorate World War I. Exhibits contain tanks, aircraft, guns and a life-size simulated trench. Professor Nigel Young currently holds the Chair of Peace Studies at Colgate University, New York. In his paper, "The Role of a Peace Museum in Peace Education – Thoughts from Teaching a Study Abroad Program in Europe – Spring 1992", submitted to the First International Conference of Peace Museums, he describes the Imperial War Museum as "being enormously crowded and having no clear mission; – in part it is a display of weapons – in part a glorification of the (mainly British) soldier – in part a revelation of the follies and horrors of war". On the other hand, Suzanne Bardgett of the Imperial War Museum emphasized the "peace aspect" of the museum. There are oral history programs on the conscientious objectors of the First and Second World Wars and the present day peace movement. In order to enrich the oral history program, Lyn Smith of the Imperial War

Museum interviewed several people who are involved with the peace movement at the conference of peace museums. Beryl Milner, the coordinator of Mothers for Peace, was one of those interviewed. Mothers for Peace is an organization which links mothers internationally and particularly seeks to create ties with women in the former Iron Curtain countries. The interview was recorded on tape and can now be used for peace education. Suzanne Bardgett also said the museum arranges talks for groups of children and provides materials that are used for teaching purposes in other parts of the country. It also organizes conferences for sixth graders on subjects such as "Nazi Germany" and "The Spanish Civil War". Thus the museum's education service offers schools and colleges a wide range of activities to support work on twentieth-century history, concentrating mainly on the social impact of the two world wars. Though the Imperial War Museum is not a peace museum, it functions as a peace museum to a certain extent. There is a movement to create a National Peace Museum in the United Kingdom: this is why the first International Conference of Peace Museums was held there, so that they could learn from the experiences and programs of other peace museums.

In Germany, there is an Anti-War Museum in what was formerly West Berlin which opened in 1982. It is poignant that the present director of the museum, Tommy Spree, is the grandson of Ernst Friedrich, who set up an anti-war museum in Berlin in 1925. After the museum was attacked by Hitler's soldiers in 1933, Ernst Friedrich opened a new museum in 1936 in Brussels, which was almost totally destroyed by German troops in 1940. Tommy Spree intends to carry on the tradition started by his grandfather. In the Berlin museum, the visitor is introduced to the realities of war in a most striking and sometimes horrifying way, through photographs of war victims. A photo chronicle from Hiroshima to Nagasaki documents the damage caused by nuclear bombs. The visitors to the museum, including children, learn how horrible wars are. There is also an anti-war museum set up by Jochen Schmidt in 1984, in the former East Berlin; a library was set up the following year. Exhibits depict war, for example the German invasion of the USSR, and the lives and accomplishments of people like Anne Frank and Albert Schweitzer. The library has 10,000 volumes and 1,600 registered members. Since the contents of the library and the subject matter of the exhibitions are closely related, the books can be used for peace education.

According to Professor Chikara Tsuboi of Sapporo Gakuin University, there are about fifty peace museums in Japan.

The Peace Memorial Museum in Hiroshima and the International Culture Hall in Nagasaki depict the horror of nuclear wars. The Museum for World Peace at Ritsumeikan University in Kyoto shows the two sides of Japan in World War II: one side portrays the victims of the atomic bombs that were dropped on Hiroshima and Nagasaki; the other side shows the Japanese as invaders of Asian countries. These peace museums all belong to the first type of peace museum.

A Resistance Museum also shows the horror of war from the resisters' viewpoint. In Germany, there is the German Resistance Memorial Centre which was opened in Berlin in 1968. Since the purpose of the museum is to show the resistance of the German military, church, workers and so forth against fascism, there are exhibitions such as the military conspiracy, resistance on the basis of Christian beliefs, working class resistance and so forth.

In the Netherlands, there is The Museum of the Dutch Resistance in Amsterdam, which was opened in 1985. This museum deals with the history of the Dutch resistance during the years 1940-1945. A large number of pictures show how the Dutch protested against the measures taken by the German occupiers. In the northern part of the Netherlands, there is The Resistance Museum in Frisland. In the southern part, there is The South Holland Resistance Museum, which was founded in 1985. The main exhibitions consist of photographs, audio-visual aids, art, original documents and objects related to the Dutch resistance during World War II. Since a lot of school children visit the museum, there are special videos for them.

In France, there is La Musée de la Resistance Nationale in Champigny situated in a suburb of Paris. It was opened in 1985 and exhibits old documents, papers, photographs and objects related to resistance against Nazism and life during World War II. In Lyon, there is a resistance museum called Le Centre d'histoire de la Resistance which is symbolically installed in the buildings where the Gestapo had offices and jail cells.

In Austria, there is the Austrian Resistance Archive in Vienna. It was founded in 1963 in order to educate the young about the German invasion of Austria and Austrian resistance against Nazism. The main exhibits are related to resistance, and there are 23,000 books in the library. There is a larger collection of literary works by Austrian political refugees than in any other museum. These materials can be used for peace education, and the newsletter called "Mitteilungen" is sent to anyone if requested.

These resistance museums in Germany, the Netherlands, France and

Austria play a great role in peace education. Besides these museums, Anne Frank House is also a center of peace education. It was opened in Amsterdam in 1960 and is visited by more than half a million people annually. The educational department develops programs in the museum, gives courses and produces materials which can be used in schools and other settings.

There are also unique museums which depict war and are used as centers for peace education. Museum Haus am Checkpoint Charlie was opened in 1963 in Berlin, and all the exhibits are related to what happened at the Wall up to its fall on November 9, 1989. The museum depicts not only the Cold War but also the grievous violations of human rights.

The Chicago Cultural Center Peace Museum, which was founded in 1981, is an example of the second type of peace museum, which tends to show not only war, but also positive images of peace. This museum provides peace education through the arts, for example the nineteenth-century antiwar prints of Honoré Daumier, and explores ways in which the arts effect social change. Strong anti-war exhibits include the "Unforgettable Fire", a series of drawings by the survivors of the Hiroshima and Nagasaki atomic bombings. Not all the exhibits, however, have an anti-war orientation: some have been designed to present positive images of peace. Peter Ratajczak of the Chicago Peace Museum spoke of "Play Fair", which is an interactive and multi-media exhibition for children: it teaches the basic principles of co-operation, communication and conflict resolution in a fun way. There are other themes such as environmental issues, the civil rights movement, the Vietnam War, and war toys which influence children besides exhibitions related to war issues. Research material is available for teachers: the peace museum also plays a role as a peace education center.

The Swords into Plowshares Peace Center and Gallery is located in Detroit. It was founded in 1985 and features exhibits on a wide range of subjects, including Children of War, U.S. Detention Camps 1942-1946 (concentration camps for Japanese Americans), Michigan Children's Peace Art, and Forgotten Lives (hunger and homelessness). James W. Bristah, Executive Director, stated that the use of art is a powerful persuader that can reach into universal emotions and can be effectively used in conjunction with other educational methods to communicate the museum's message. Pictorial art, poetry readings, folk singing and the creation of a drama group are all effective methods for peace education.

In Germany, there is Käthe-Kollwitz-Museum in Berlin. Her artistic works show suffering, poverty, death, hunger and war as well as the positive sides of life. Her drawings of children suffering from hunger are

very impressive and useful in peace education.

The World Center for Peace, Freedom and Human Rights will open in 1994 in Verdun, a World War I battlefield in France. Adolf Wild, a member of the International Advisory Council which established the Verdun peace museum, said that the museum will reflect the interaction of different cultures, the history of peace treaties, and the growth over several centuries of the concept of a European Community. The facility accommodating 150 people will be used primarily for young people's conferences and will help promote peace education in Europe.

The Heimatkreis Wolfsegg, a peace museum in Austria, was opened in May 1993. Franz Deutsch, the director of the museum, said that peace museums should be converted from exhibition halls into communication centres. He also said that the basic objective of peace museums should be to make people conscious of their ability to contribute actively to peace.

Ursula-Maria Ruser, chief archivist at the United Nations Library in Geneva, also thinks that peace museums need to stimulate visitors' participation in order to create a peaceful future. She believes that the presentation of the history of movements for peace and present-day efforts to promote peace, combined with workshops on human behavior, might be a step in this direction. An exhibition entitled "Bertha Von Suttner and Other Women in the Pursuit of Peace" was held at the UN Library in June 1993. It celebrated the birth of the Austrian pacifist Bertha von Suttner, who was the first woman to be awarded the Nobel Peace Prize in 1905.

Both these types of museums intend to reach a goal of peace education: that is "to develop the skills, attitudes and knowledge necessary to resolve conflict peacefully in order to work towards a more just and less violent world" (Hicks, 1986, p. 13). It is important for visitors not only to know of past events such as war, disaster, torture, rape and so forth, but also to become actively involved in the process of building a more peaceful future.

The emphasis on the history of peace movements is evident in the National Museum of Australia, which was established in 1980. The Museum's Peace Bus, which was used by the New South Wales branch of People for Nuclear Disarmament to spread their message to the general public, is a unique traveling museum. It functions as a mobile peace education center replete with a stall, display areas, and audio-visual equipment. Costumes, posters, badges, and T-shirts which were used in peace movements have been collected and are used as exhibits. Peace movement materials make visitors think not only of past events, but also of what they should do for their own future. Since children have a right to

determine their own future, such exhibitions can give them ideas of what to do to create a peaceful future society.

In Germany, the Peace Museum "Bridge at Remagen" was opened in 1980 by Hans Peter Kurten, Mayor of Remagen on the River Rhine. The renovated bridge tower itself is a peace education resource, because the visitor learns of the reality of World War II. There are also exhibits on Nobel Peace Prize winners, which shows that the peace museum tries to show not only what happened in World War II, but also the efforts for peace.

In France, The Memorial opened in Caen in 1988 also shows both World War II and Nobel Peace Prize winners. The audio-visual aids are so excellent that visitors can imagine D-Day and the battle of Normandy as if they were there. At the end of the film, visitors see a film called "Hope for the future". Therefore, visitors can relate World War II to their own future, which is important in peace education.

The International Red Cross/Red Crescent Museum in Geneva was founded in 1988. Laurent Marti, the founder and director of the Museum, said that although the museum is an anti-war museum, it does not show the horrors of war because he feels people are not convinced by horror. Another peace museum which does not depict the cruelties of war is the Lindau Peace Museum in Germany, which was opened by Thomas Wechs in 1980. It consists of informative texts, short biographies and photos. The aim of the museum is to make people aware of the necessity of peace, justice and reconciliation penetrating into their hearts and influencing their lives: it focuses on opposition to war.

These two types of peace museums make us think about effective methods that can achieve the goals of peace education. Are exhibits which show the horrors of war unsuitable as a peace education method, or should we show children cruel photographs because facts should be taught as such? This is a difficult question, because we have to take the psychological influence on children into account. If the exhibits show the horrors of war, a discussion about them with children may be effective because it would prevent them from getting very scared or depressed.

Lastly, I would like to refer to the Grass Roots House in its twin role as a peace museum and a center of education for peace and the protection of the environment in the Kochi prefecture on the island of Shikoku in southwestern Japan. The Grass Roots House was founded by Shigeo Nishimori, a biology teacher at Tosa Secondary School. It functions as a peace education center for both the community and its schools. A Peace

Festival is arranged every summer by the Association for Documenting Air Raid and War Damage in Kochi. There are exhibitions on Kochi's involvement in World War II, an art exhibition, a film festival, an anti-nuclear war concert for peace, a peace theater, and a peace rally for high school students. During the Peace Festival, a great number of paper cranes, folded by citizens and their children, are used to decorate the Kochi shopping district that was the most heavily damaged by the bombing during World War II. This custom dates back to 1983; the number of origami cranes folded in the Kochi prefecture is now about a million and a half a year. A Japanese legend recounts that a crane lives for a thousand years, and that if someone folds one thousand paper cranes, he or she will have a long and happy life. The peace education and peace movement in Japan has adopted the origami cranes as a symbol of a peaceful world free of nuclear weapons. The Grass Roots House was established because it was necessary to preserve the articles from World War II which were exhibited during the Peace Festival.

The peace museum functions as a peace education center not only for the community, but also for schools in the area. The Association of War Survivors was created in 1992 so that school children will be able to listen to those who have experienced war when they visit the Grass Roots House. Principals of elementary and secondary schools also gather at the Grass Roots House to discuss peace education and how to promote it. Materials for peace education, such as a booklet on the Japanese invasion of China, are produced, because this information has been deleted from school textbooks by the Ministry of Education: this aspect of World War II is not taught at school. The Grass Roots House tries to distribute information on war and to promote activities for peace. These include concerts for children, peace trips to China, baking classes, and Chinese classes.

In both types of peace museums, the contents of the exhibits are closely related to the goals and the methods of peace education. Peace museums are, unquestionably, a good medium for peace education. The question is how effective they are in reaching peace education goals. The effects of peace museums on students in a peace education program will be discussed, with reference to two types of Japanese students, in the next chapter.

3 Japanese Students' Views of Peace Museums

Before I address Japanese students' opinions of peace museums, I will touch briefly on Japanese students themselves. Many of them are forced to study very hard in order to pass entrance examinations from the elementary school level on, in order to enter "good" schools that will lead to "good" jobs. They are not trained to think critically or creatively; rather, they are forced to memorize things without thinking deeply about them. If they have a chance to make a school excursion to Hiroshima or Nagasaki as part of a peace education program they are lucky, because teachers are supposed to spend their time preparing students for "good" schools: peace education is not easy, nor is it a priority for teachers.

When I gave a lecture on peace museums in Europe, the United States and Australia at Kochi University, the first reaction of the students was that they had never heard the word "peace museum". They had heard of "peace" and "museum" separately, but it was the first time that they heard the word "peace museum". Secondly, they were very impressed by the exhibits on Hiroshima and Nagasaki in peace museums such as the Anti-War Museum in former West Berlin and the Chicago Peace Museum. Some of them felt ashamed of themselves because Europeans and Americans are more active on Hiroshima Day and Nagasaki Day than they are.

There is a big difference in the students' views of peace museums between those who have visited Hiroshima or Nagasaki and those who have never been there. The former students seem to be more interested in peace museums than the latter students. A student who went to the peace museums in Hiroshima and Nagasaki wrote this:

> "I have been to the Peace Memorial Museum in Hiroshima and the International Culture Hall in Nagasaki. I think that peace museums are necessary. All the exhibits were horrible, including a photograph which showed innumerable corpses, and things left by the atomic bomb victims. A strong impression of the exhibits, however, remains in my heart even now. This, I think, would lead to visitors' thinking of peace."

Another student who also went to Hiroshima and Nagasaki and listened to atomic bomb survivors wrote the following:

> "It seems incredible that atomic bombs destroyed Hiroshima and Nagasaki because both cities have recovered and look very nice now. I think that the people who experienced World War II will never forget how terrible it was as long as they live. People who have never

> experienced the war, though, don't know of this at all. I think that peace museums are very important in conveying the horror of war to generations like us, who are used to peace and don't appreciate the importance of peace."

On the other hand, a student who has never been to a peace museum expressed this reaction:

> "The world economy wouldn't work without wars. If we reflect on past wars, we see an endless line of mistakes. If few people visit peace museums, then they are meaningless. Even if visitors go to peace museums, they would probably think that 'Peace is important' only at that time, and it would end there. I think that exhibits should be very impressive, so that visitors will never forget the experience of visiting the peace museum for the rest of their lives."

Since this student has never been to a peace museum, he does not have a positive view of them. His comments imply, however, how exhibits should be presented, and also what visitors should experience. As Ursula-Maria Ruser, Chief Archivist of The League of Nations Museum, said at the conference of peace museums, visitors' active participation in events such as workshops is important in addition to visiting peace museums.

Another student who has never been to a peace museum is also very apathetic. She thinks that peace museums would work, not as centers for peace education, but as a sightseeing attraction which would draw visitors and cause the surrounding shops to prosper. She wrote the following apathetic evaluation of peace museums.

> "Peace museums are better than nothing. They could play a role as sightseeing spots. Even if the exhibits are horrible or shocking, they wouldn't mean anything to politicians. No matter how hard we oppose wars, wars break out because politicians repeat the same mistakes throughout history. Even if we were opposed to the introduction of consumption tax, our opposition was in vain. Even if we were opposed to dispatching the Self-Defence forces overseas, it was also in vain. Peace museums would play a part only as a sightseeing attraction. Many visitors, including children, would go there and the shops around the peace museum would prosper. The 'peace' in 'peace museum' is only a professed intention and not a real intention."

Since this student has never been to a peace museum, she does not have an actual conception of war. She is too used to "peace" in Japan and cannot think creatively about the future. This type of student is not exceptional. There are also several students who have a positive image of war because of

computer games. A student described the effects of computer games like this:

> "If you go to a game center, there are all kinds of games such as shooting games, territorial disputes, fighting games, and so on. Such games are popular among people who have never experienced war. They tend to long for war through computer games. I think that exhibits alone are not enough at peace museums. It is important for us to listen to people who have experienced war. Since we were raised watching TV, audio-visual equipment is important at peace museums."

This student's comments show that it is important to think about the methods used in peace education. Audio-visual equipment should be more widely used in peace education because it seems to be more effective and powerful in reaching young people, including children.

Considering these two radically opposed viewpoints, it seems clear that peace museums play a major role as centers for peace education. Since the number of people who have never experienced war is increasing, the existence of peace museums is becoming more and more important. A peace museum is one of the mediums used in peace education. A visit to a peace museum seems to be a very important part in the peace education process. Professor Nigel Young of Colgate University, who took American students to peace museums in nine European countries, believes that "peace study courses have constantly to get out of the classroom and engage in both the present and the past, to rediscover our past as a way of engaging us in the present" (Bringing peace to people, 1993, p. 24). There should be many peace museums, so that students may be able to go there as part of their peace education and peace studies.

I also asked the students about the ideal peace museum. Many of them think that a peace museum should be community-based and that there should be many peace museums, even if they are small. The contents of the exhibits should be related not only to war, but also to environmental issues, human rights, equality and so forth. Some think that the actualities of war should be shown, no matter how horrible they are; others think that visitors should also be exposed to positive images of peace. As for peace education methods, they think that exhibits only are not enough. Lectures, concerts, art, plays, films are also important. They also think that active participation such as participating in panel discussions or trying to eat food which people ate during World War II is important for visitors. One of the students even wrote that there should be exhibits for the blind that could be

touched and would incorporate explanations available on earphones. A peace bus such as the one in Australia is regarded as a good idea, because many people would have a chance to see the exhibits on the bus.

The students' comments on the contents and the methods of the exhibits are closely related to the goals of peace education and the way of achieving these goals. It should be noted that young people are the ones who should work for the future, and therefore, they suggested important points to be incorporated in peace museums as centers for peace education.

Students' visits to a peace museum can be called passive peace education, whereas their active involvement with a peace museum is active peace education. The Grass Roots House sponsors a high school students' peace rally which supports peace activities. Many fishermen who are the victims of the hydrogen bomb test at the Bikini Atoll in 1954 live in the Kochi Prefecture. Local high school students investigated the Bikini incident and the present situation of the Kochi fishermen who had been exposed to radiation. This led to the organization of the fishermen and their fight for compensation for the injury and damage caused by this nuclear test. Their activities were summarized in a book that was made into a film shown at an international film festival in Germany in 1990. The students are now investigating the lives of Koreans and their descendants who were sent to Japan as forced labor during World War II. A movie is being made that is based on their activities for peace. These activities are supported by a small peace center in the Hata area where they live. This kind of student involvement with a peace museum or a peace center is very important in peace education because it enables students to learn what they can do to achieve a peaceful society and gives them confidence in their ability to influence chances for future peace.

4 Conclusion

Peace museums throughout the world show that they play a role as centers for peace education, not only in a community but also in its schools. The contents of the exhibits are closely related to the goals of peace education and the way in which these goals are reached. Peace museums can be compared with such army museums as The Army Museum founded in 1905 in Paris and The National Army Museum founded in 1973 in London. In both museums, most of the exhibits consist of weapons, medals, uniforms, art galleries related to scenes, portraits and paintings of war and so forth.

The message of these museums is to glorify war, which is contrary to that of peace museums. However, the army museums imply what peace museums should be like in terms of exhibits and the method to reach the goals of peace education.

Japanese students' views of peace museums show how effective peace museums are in peace education. They also emphasize the importance of visitors' active participation in peace museums, so that they will be able to think critically and creatively for the future. National peace museums are desirable, but at the same time it is important to have many community-based peace museums, however small they may be. Such museums will function as centers for peace education, which will make it possible not only for students to learn of the past, but also what to do for the future through their own involvement with peace museums. Most of the peace museums in the world were created in the 1980s, and it is expected that an international network of peace museums will spread, not only in Europe, the United States, Australia, and Japan, but in the Third World as well: Third World issues will be of increasing concern to peace museums all over the world.

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part 3:
concepts and methods

"AN AGENDA FOR PEACE" AND THE ROLE OF PEACE EDUCATION

Nicholas Gillett
Oakcroft, Cross o' th' Hill
Malpas, Cheshire SY14 8DH
United Kingdom

Abstract

In "An Agenda for Peace" the section dealing with pacification and reconciliation after violence ends is very short, despite the danger of a recurrence. This suggests an extension and an enhancement of peace education, because it is the appropriate medicine when the desire for revenge and hatred are rife. Two measures seem to be particularly important, though it has to be admitted that intense hatred is little understood and is extremely hard to treat.

Firstly peace education in schools and colleges can be conducted on the principle of learning by doing, by developing the democratic constitution and ethos of the school, by Model UN General Assemblies and by involving prefects in the settlement of disputes. The acquisition of book knowledge does less to change attitudes than practical experience.

Secondly the influence of the radio and television have become so pervasive that non-interference by government with their freedom, though usually a sound principle, has to be suspended in the interests of peace, as it has been in the interests of war.

Much of what applies to the period following armed conflicts also applies to the period before violence has begun when early warnings are being sounded. Finally the contrasting situations in Northern Ireland, South Africa and Iran are described in brief.

Introduction

It is often taken for granted that education for peace is the concern of teachers and lecturers teaching in the entire range of educational institutions from Nursery Schools to Universities. There is no doubt that much can be achieved in this way. There are many encouraging reports of curriculum developments and improvements to text-books. There are also valuable experiments based on the principle of learning by doing. Younger children now enjoy a variety of cooperative games (e.g. Masheder, 1989) which are aimed at forming attitudes favourable in later years to negotiation and good team work. Older children make pen friendships, exchange visits and form models of UN General Assemblies. Unfortunately the attempts which have been made to measure the resulting changes in attitudes have been inconclusive.

Insufficient attention has been paid, in this respect, to the prestige of teachers and schools, since their influence is crucial to success. In some countries in the "South" the annual "Teachers' Days" are the most important days in the year. The Head of State may give a lesson in school, parents are given a holiday so that they can attend meetings to honour and thank the teachers for their work and outgoing pupils make a gift of books or other equipment to support their schools. Teachers, especially older teachers, are regarded with reverence as sources of wisdom.

In more industrial countries it is not teachers who are viewed with respect, but successful business men, and actors, footballers and ballerinas may constitute the heroes of the young. In these countries teachers may teach successfully the material for examinations but their values are not accepted, they are not welcomed fully into the local community but remain as outsiders appointed by a distant national government. Important social and political values, which are absorbed very early in life, are seldom substantially altered in these circumstances. Sometimes it is not a nation-wide disparagement of teachers but rejection by relatively small groups. The early histories of Hitler (Miller, 1987) and Mussolini (Smith, 1981) show how two boys expelled from schools failed to respond to teachers and retained the effects of cruelty formed by their early treatment at home at the hands of frustrated and misguided parents.

Where and when the normal educational process fails to instil the values on which peace depends, it is necessary to look elsewhere. In Denmark the Folk High Schools were intended to fill such gaps. Others have attempted to

work in the wider field of what has come to be termed informal education, but have often been accused of introducing a political bias to their work, which may or may not be justified. This kind of education may be provided by churches, television, radio, newspapers or periodicals but also though less visibly by clubs, societies and personal contacts. On first consideration it may seem that processes such as these are too elusive to be turned to any socially useful purpose in peace education. The churches seem backward-looking, television, radio and newspapers too concerned with their "ratings", the meetings of clubs and societies reported to be in decline due to competition with television, and personal contacts altered as the density of population and speed of circulation increase.

Although these are only unverified suppositions of what occurs in urbanised and industrialised countries, it is agreed that the power of advertisers is undoubtedly great and has much to teach educators. It has been reported for example that the directors of a United States soup manufacturing firm examined a report that in the United Kingdom soup was consumed in the average household two and a half times in the week on average. After some discussion they decided to advertise until this figure was raised to three times. This indicates the kind of power which is needed by those who build peace. It also indicates the possibility of reaching into homes and influencing young children as they form their values The supreme importance of homes and parents has been established by researchers in U.S.A., in Britain and no doubt in other countries. The impact of schools on homes has received less attention but is undoubtedly important and can be enhanced by Parent-Teacher Associations, by certain skills in setting homework and by raising the appreciation of teachers and education.

The potential importance of formal and informal education for peace, as indicated in these introductory paragraphs, is very great indeed, partly because violence, aggression and war are not based on unalterable instinctive behaviour as "The Seville Statement on Violence" makes clear (Hinde, Leakey et al., 1976). When the United Nations agencies were set up it was assumed without much discussion that UNESCO would inherit the mantle and extend the work of the Committee for Intellectual Cooperation. It has given some support to education for peace and for peace research but certain governments are guilty of restraining it from doing anything which might weaken the militaristic spirit of their subjects. Consequently there is no mention of UNESCO in many standard works on conflict (e.g. Miall, 1992) and there was lack of agreed policy for this part of peace work when

"An Agenda for Peace" (Boutros-Ghali, 1992) was written.

"An Agenda for Peace"

This fifty page pamphlet has been hailed as a landmark on the long path from settling disputes by war to settling them by law. Bringing about this change is the task of the present generation. The report was requested in January 1992 by the first meeting of the Security Council held at the level of Heads of State. The purpose was to improve preventive diplomacy, peacemaking and peace-keeping. It appeared six months later.

Preventive diplomacy covers not only negotiations before war breaks out but also the deployment of troops following an early warning. This has already been put into practice in Kosovo and Macedonia which were parts of former Yugoslavia.

Peace-making consists of bringing about a ceasefire, bringing opponents into touch with each other, if not round the same table and exploring common interests and needs.

Peace-keeping is now the part of the process most familiar to the public on account of the television programmes which show the U.N. troops in their blue helmets or berets stationed on frontiers and in war zones bringing the force of world public opinion to bear on anyone threatening to resume the fighting.

Very fortunately a fourth heading was added to those requested. It is worded "Post-conflict peace-building", and may have been kept very brief to prevent the Secretary-General being accused of exceeding his mandate. There may have been insufficient time to obtain the help of UNESCO. It consists of five paragraphs in two and a quarter pages. One of these paragraphs mentions cooperative projects in development, travel, cultural exchanges and curriculum reform. Another paragraph points out that there is much in common with needs in the period before violence begins.

Formal Peace Education

It is evident that there is an important gap to be filled by peace educators to prevent the violence breaking out again as well as to reduce the likelihood of violence breaking out at the stage of preventive diplomacy. After same

comments on formal education attention will be directed towards the provision of informal education both for children and adults.

It is assumed that after a ceasefire in the aftermath of violence hatred will persist like a recurrent disease. Whether there has been an international war or a civil war, refugees are likely to be returning to their homes and there will be a rebuilding of homes, bridges, factories and a transport system. The currency may have been devalued and many of the institutions from schools to hospitals will be in disorder. Such obstacles can be turned to advantage by enlisting people to plan the future while hostilities are still in progress. A wise general aims not at revenge but at a just and therefore lasting peace and a planned programme for reconciliation (Hancock, 1962, e. g. Vol. I, p. 232).

It is now widely accepted that formal education should play a part in reconciliation. History books can be improved by exchanging them for comment with former adversaries. Matters of fact can be raised and if necessary, neutral experts can be consulted. Information leading to prejudice can be replaced by information tending towards a more accurate understanding of the dangers of militarism. A study of war-time propaganda, along with mis-leading advertisements can build on the resentment arising from the suspicion that one is being fooled. This is unfortunately liable to fit neither the history nor the language syllabus, though overcoming the obstacles to get as near as possible to the truth seems to be a worthy educational aim and would provide some protection from demagogues.

A cooperative spirit can be acquired by the cooperative games now becoming popular in primary schools. In team games there is a growing tendency to enhance competition and to make the defeat of opponents the main aim thus excluding the development of a team spirit and the creation of a good game. It is apparent in the phrases used by coaches that there is insufficient understanding of the difference between games as a valuable part of social education and games to win. Some colleges in U.S.A. agreed to field enough players for two teams and then sides are picked up when they met. In this way it was hoped to avoid the fanatical loyalties which form all too easily. In Kenya tribal football teams were prohibited for the same reason.

There is little need to add to the extensive work already done which deals with peace education in the curriculum, but it remains to consider the forms and extent of informal education in schools and colleges.

Informal Peace Education

Informal education is not easily defined. On one occasion a committee met in the Iranian Ministry of Education to consider an account of extra-curricula activities. The glowing report impressed the committee so much that it was decided to put extra-curricula activities into the curriculum. This meant that the activities were moved from the informal to the formal sphere, by teaching them in a regular manner. This describes the boundary with formal education; the outer boundary which marks the frontier between educational and non-educational activities, is even more difficult to define. When a television programme ceases to contribute to personal growth it may be deemed to cease to be educational, but personal growth has many different definitions. Growth implies change but change can be for the worse and education must mean change for the better in terms of the accepted values of society. A very practical account of the subject (Brew, 1946) explains how the maximum educational advantage may be drawn from meals, dances and other activities. It is with this approach that informal education for peace in schools may be reached. Typical of informal education in schools is the handling of insults and quarrels among the pupils. Teachers willing to use such opportunities can find encouragement in books for industrial managers. "We should set it (sc. conflict) to work for us. Why not? What does the mechanical engineer do with friction? Of course his chief job is to eliminate friction, but it is true that he also capitalizes friction." (Fox & Urwick, 1973, p. 1.) This means that for teachers a quarrel is not necessarily to be regretted if it can be turned into an educative experience. In intervening the teacher may ask why neither had suggested going to someone to settle their dispute. This is the first of many negotiating skills to be learned and they are best learned by practical experience.

Good negotiators have a reputation for being reasonable and friendly people. They are seldom drawn into disputes of their own and they know how anger can be averted or tempers cooled. Finding a neutral person is the first step in many negotiations and may correspond with preventive diplomacy.

Secondly there is the skill of listening. The mediator has to set an example by listening patiently to both sides, the disputants have to listen to the other side. As people are trained in many cultures to offer counter arguments rather than seeking the questions which lead to a reconsideration

of aims, they have much to learn from Native Americans (Curle, 1990). As long as the mediator does not take sides in any way, both parties will feel that they are being given a fair hearing. Often a teacher feels obliged to move into the role of an arbitrator in the third stage, but every opportunity can be given to the disputants to suggest their own solution. This may be associated with a cooling-off period.

At this early stage the mediator, whether an older pupil or a teacher, may ask questions to establish the underlying interests leading to the positions taken and then proceed in a cooperative fashion towards designing a solution. De Bono (1986) has written on many applications of his useful concept which he calls lateral thinking. He emphasizes very clearly the creative handling of a dispute or conflict and gives a new look to what otherwise appear to be insoluble problems of entrenched positions. Teachers can learn both from his work and from the earlier well-known text of Fisher and Ury (1982). The latter was prepared for business-men; there appear to be few comparable works which are based on examples drawn from school, though the texts used in the schools of Zurich and elsewhere for courses in conflict management as part of citizenship contain some useful suggestions for role-playing. Teachers and their pupils also benefit if they relate peace-building in schools to similar international work between warring states. Bullying, insults and disputes though to be regretted may then become double opportunities to acquire both some social skills and a knowledge of the work of the Secretary-General of the United Nations. Such experiences provide a knowledge which gives meaning to knowledge derived from books. It was this kind of sympathetic experience which Hitler and Mussolini lacked when they were repeatedly expelled from schools, which was caused by their harsh treatment at home.

The final stage in both international and school disputes is much neglected. Politicians as well as teachers are unsure about what they should do when the equivalent of a ceasefire has been reached. Politicians frequently leave the hatred to fester, sometimes the contestants live sufficiently far apart for this to appear adequate but this is not the case in schools. Often the trouble is contained or suppressed without being cured. The discipline of the school is sufficiently strong for the misbehaviour to be either postponed or driven outside the school. The residential schools for emotionally disturbed children described by Wills (1970) and others have much experience of an important form of peace education and may be studied in conjunction with the biographies of tyrants. Wills attempted, though un-

successfully, to have no trained teachers on the staff, fearing that they would insist on too much discipline and too much formal education. On the other hand to make clear, when they arrived at the institution for the first time, that it was neither a school nor a prison, he greeted newcomers with a kiss and began to establish the essential circle of affection which they had lacked previously, both at home and at school. Anyone working with such pupils, when they have become entirely unmanageable by normal methods, has to be in the words of the poet Tennyson (1923) "Dowered with the hate of hate, the scorn of scorn, the love of love." Hatred is hard to dispel and there is little evidence that close acquaintance necessarily leads to friendships. Nevertheless many teachers act on this assumption and encourage pen friendships and exchanges. They have to admit that many members of the same class in school dislike each other to the point of hatred (Hazlitt, 1930).

Insults are a part and often the beginning of bullying in school. When overheard by a teacher they should lead to a conversation and not be ignored. It is easy to form a hatred of those one has insulted. The hatred is often returned and those who are bullied, sometimes with the support of their parents, have to group themselves together for protection. Unfortunately this may lead to gang warfare and then skilled intervention by teachers may become necessary. In one instance a youth leader, with police backing, re-directed the activities of a gang to helping old people. The rival gang, not to be beaten, made the same change.

Bullies pick on vulnerable children and make mock of their differences from others. In peace education differences are welcome, a famous poster had for a caption "I like you. You're different." The UNESCO Courier is a good example of how periodicals can colour the attitudes of adults in general with a global rather than a narrow nationalist view of the world and dispel xenophobia by promoting an appreciation of the cultures, achievements and histories of all races. There are varying views on how far information which reach the staff and shape their attitudes, are passed on to the pupils. Without going so far as to accept the adage "Education is what happens when a good teacher gets off the point", it is clear that pupils frequently model themselves on a favourite teacher and accept his or her values and attitudes unconsciously.

Another kind of informal education is provided by the celebration of 'days', 'years' or 'decades'. The Decade of International Law ends in A.D. 2000, for example, and in 1995 is the 50th anniversary of the founding of the United Nations. September 21st when the UN's General Assembly opens

is the International Day of Peace. October 24th is United Nations Day and December 10th is Human Rights Day. A fuller list can be found in Barrs (1992, p. 28). For such celebrations music, song, dance or pageant are often associated with a visiting speaker or a film.

A very different form of informal education is to be found in some schools in which prefects are expected to prevent bullying and curb fights, thus learning a great deal about the process of pacification and the difficulty of identifying the principal offender. Time spent by the staff in helping them is time well spent and leads to an appreciation of the value of law and order, and of the crucial importance of listening carefully to both sides in order to establish the truth of the matter. It is unfortunate that as schools grow in size it becomes more and more difficult to make prefect systems work properly. It is much easier for a prefect to establish his authority in a school in which he or she knows all the pupils by name and takes part, perhaps, in coaching them for games. Anonymity protects the disturber of the peace in school as it does in large towns. When the economies of large scale in schools were assessed a number of factors such as this were omitted from the calculation.

Informal Peace Education for Adults

Many of the informal education practices which can be found in school can also be found outside it. Of particular interest, because they lie within the sphere of influence of teachers, are the Parent Teacher Associations. In the Philippines, for example, schools have large Home Economics buildings which are often presented by the PTA. These are used to house visitors from afar and from abroad. In a number of countries many forms of hospitality such as this are used not just to teach hospitality but to counter the tendency to xenophobia.

The publication of Bailly et al. (1993) comprises reports from many countries about forms of mediation both in school and among adults. The title of its first chapter "Conflit: danger ou chance à saisir?" (Conflict: a danger or an opportunity to be seized?) and its insistence that international conflicts, personal quarrels and democracy have some important relationships indicate its value for the theme of this paper and the extent of relevant informal education. Curle (1971) moves easily between conflict in marriage, in industry, in government and between governments. For him

democracy is of special importance because he identifies it with the participation of pupils in their own education, the participation of employees in planning the work of their own firms in addition to the more usual participation of citizens in their own local and national government. Democracy is not merely a matter of voting in elections but is a method of maintaining the peace between the parties which are rivals for political power. "An Agenda for Peace" is in part an appeal to the members of the United Nations to improve democratic processes in the international sphere so that statesmen settle disputes in the World Court if there are accusations of breaking international law, but in the main it lays the responsibility for making the UN system work effectively and with adequate financial support, firmly on the governments of member states. Democracy means the wider spreading of power and responsibility which accompanies it. The early settlers in North America produced the famous slogan "No taxation without representation." Now that their descendants' government is permanently in arrears with their dues to the UN they might well reverse the epigram and call for "No representation without taxation." Rights and duties go hand in hand.

Democratic governments vary very much in quality and so there is room for improvement. Ministers need to look further ahead beyond the next election, the desire to gather up too many of the reins of power has to be resisted, and the temptations of corruption and of playing on chauvinism have to be reduced. Even in present conditions the fact that democracies very seldom make war on each other is an encouragement to peace educators and a justification for the UN promoting democratic practices. It is not, however, true that bellicist politicians – to use the term of Howard (1983, p. 10) – only exist in authoritarian states. In democracies the media may appeal to extreme nationalism, quoting fanatical demagogues, using the skills of advertisers, playing on fears and hatred to enlarge their power and so it is necessary to turn attention to the media because they play a major role in the informal education of the public.

The Media

The media whether they use the printed word or radio and television can serve democracy and peace by attempting to present the facts as fairly as possible without favouring either government or opposition. The dif-

ficulties involved in doing this are considerable and teachers and journalists do well to point them out from time to time. If the media are owned or otherwise controlled by the government the danger is obvious. If they are owned or dependent on private interests, they are likely to favour the rich at the expense of the poor. Newspapers and television programmes are often influenced by wealthy advertisers whose methods involve setting the truth aside in the expectation of increasing sales or influencing editorial and thereby government policy. Undesirable advertising methods are also creeping into politics through the public relations firms which are employed by political parties. In war and advertising truth is the first casualty.

The truth is obscured not always by denial, though this may happen in time of war, but distortion. Statistics can be doctored, public opinion polls can be slanted to create a desired impression, appeals can be made to fear and hate in such a way that the emotions cloud the judgment.

The selection of spokespeople and the selection of news itself can produce an unbalanced picture so the citizens of democratic countries need help in allowing for bias. They have to ask who stands to gain by this statement or by the insertion of that item of news in a paper. The choice of headlines and the simplification used in wording a slogan are notorious for the deception they cause. It is always easier to perceive the limits to the validity of statements and slogans employed by opponents rather than one's own. How valid are the following slogans used by peace educators?

> I like you. You're different. Anon.
> Disarm or perish. Earl Grey.
> It takes all sorts to make a world. Proverb.
> They tell me that non-violence does not work.
> The thing that works worse is violence. Joan Baez.
> I would cultivate friendship with all nations. John Bright.

The opening paragraph of a chapter on the geography of Britain by Van Loon (1933) begins with what seems – in Britain at least – to be a joke: "Britain is an island off the Dutch coast." The use of humour is not only a powerful form of passing information to dispel prejudices but a very useful introduction to alternative points of view and the cultivation of new ideas to replace narrow nationalisms. The newspapers are tempted to please their readers by confirming their prejudices and protecting them from the pain of surrendering old ideas and accepting newly established facts, which point

elsewhere. This well-known definition is relevant here: an educated person is "one who can entertain a guest, can entertain himself – usually a more difficult accomplishment – and can entertain a new idea – which is most difficult of all." The new ideas of opposition parties are implied by democracy but their source is less clear. Mander (1977) warns against relying on television as a source of new ideas, because it reduces discussion and establishes a form of mental monopoly instead of promoting diversity. His theme is of the greatest importance to all teachers.

It has already been established that many children in Britain spend more time in front of the television screen than in front of the blackboard. With its colour and liveliness the screen may well exert more influence than the school. Attention should be given to the words of the editor of a Belgrade magazine Vasic (1993). Of the war in former Yugoslavia he said: "It's an artificial war really, produced by television. All it took was a few years of fierce, reckless, chauvinist, intolerant, expansionist, war-mongering propaganda to create enough hate to start the fighting among people who had lived together peacefully for forty-five years." "It's very easy", Mr Vasic added: "First you create fear, then distrust, then panic. Then all you have to do is come every night and distribute sub-machine guns in every village, and you are ready." He belongs to a group of neutral journalists writing in The Bulletin of the Institute for War and Peace Reporting. They maintain a ray of hope while the fighting continues and a model for a new method of peace-building when the violence ends.

The President of the International Advertisers' Association once claimed, "Give me control of all advertising and I could transform the whole world." The power of television and advertising may at times be exaggerated but it is so great that it will have to be controlled if war is to be abolished. Counter propaganda and warnings could have been beamed into former Yugoslavia from nearby countries both beforehand and during the fighting. During the pacification process it would be necessary to commandeer slots in radio and television programmes dealing with the plans for reconciliation and cooperation which dispel hatred rather than abusing those who continue the conflict.

There has rightly been hesitation about interfering with the freedom of the media for fear of suppressing important opinions. There must certainly be no tight governmental control over all. On the other hand, left to themselves the media focus on bad news and especially violence, so some ways of countering this have to be found during a period of pacification. It may

prove to be unsuitable for the United Nations or UNESCO to fill the gap and every country does not have a group of neutral journalists, but in that case some other way of providing peace education must be found. The vicious circle of the feuding system in which hatred and violence beget hatred and violence must be broken at as many points as possible.

Mention has already been made of Miller (1987). She considers the possibility of breaking the circle of parenting and is not optimistic. Unless some new factor intervenes the pattern of family history is repeated. Historians are familiar with the dictum that he who will not study history is condemned to repeat it and according to Miller this precept applies to personal history so that only those who fully understand the nature of their own up-bringing are free to choose to improve on it. Ordinary people are reluctant to take their parents off their pedestal, she believes, and to admit to deficiencies in their own rearing. Miller has mainly Germany in mind and there may be differences with other cultures in which punishment is less severe and codes of behaviour less strict. She appears to be saying that the hand that spanks the baby mis-rules the world. Undoubtedly the psychoanalysts have won acceptance for the view that early years are of supreme importance, so that peace educators must take cognizance of parent education and nursery schools and that much more research is required into these forms of informal peace education.

Research

Research depends on measures of achievement. At present there is a shortage of measures of hatred, chauvinism, xenophobia as well as of the positive qualities of international understanding and friendship, of democratic behaviour and skill in negotiation and of hospitality to strangers and to new ideas. It is not possible to place neo-Fascists on a scale. We do not even know whether such people were humiliated or punished daily as children. We cannot guess what would have happened if they had attended schools for emotionally disturbed children. This type of research will be required to enable a case to be made for funds for the various branches of peace education.

Finally a distinction should be drawn between applying peace education after a ceasefire when acute hatreds remain following the deaths, brutality, homelessness and hardships caused by war and, on the other hand, the peace

education which is appropriate at a very early stage long before any early-warning or preventive diplomacy have started. In the first case, in which peace educators have much more difficulty, they have to move slowly and sensitively knowing that deep feelings have been aroused, while looking out for those capable of giving a lead in forgetting and forgiving so that repentance and restitution can be at least envisaged. In the second case there are fewer inhibitions but also an unwillingness to listen to warnings and advice until the need for precautions becomes more obvious.

This rapid survey of the potential influence of peace educators in preventing the breakdown of law and order and in restoring law and order after violence ceases has emphasized the part which could be played by teachers and the media. Legislators and the police are less suited to bringing about a change in attitudes. To clarify the points which have been made it may be helpful to consider the cases of some individual countries. Three have been chosen in which law and order are at risk, which differ substantially from each other and where this writer has lived for periods of two years.

Three Examples

1. *N. Ireland*

In Northern Ireland so much has been made of the violence by the media that it is surprising to learn that the death rate from violence in Belfast is lower than in typical cities in U.S.A. and that the death rate of soldiers in the British army is lower in Northern Ireland than in Britain.

The demand of republicans is for justice and peace. They suffered from politicians who cheated in elections and the bitterness of feeling has led to mistakes in the courts. The situation has changed little since the troubles began in 1968 but the hatred seems to have been intensified with the passage of time. A prestigious conference with the title "After Hatred" was held in 1992 but the way forward did not become clearer.

Some good efforts have been made by teachers. In the "Schools Cultural Studies Project" of the University of Coleraine teachers from both sets of schools mixed in little working groups to produce a series of Social Studies texts for the first four years of secondary schooling. With some very important exceptions the schools remain "Protestant" or "Catholic" with their distinctive versions of history and Christianity. A first step might be

to provide joint teacher education courses so that teachers would be aware of the points of view of the other side and be able to explain them in school. At present it is possible to live in a segregated street, attend segregated schools and study to become a teacher in a segregated college without ever having met and conversed with a member of the opposite side. An outsider might think that this would disqualify the person from teaching. A first step might be to provide joint education courses for teaching. Strengthening the hands of those in the middle is a sound general principle and teachers should be selected as far as possible from among such people.

The media are better than might be expected. There are papers with views coinciding with those on the two sides but there is at least one which attempts to hold to the middle and the BBC gives time to the extremists on each side in addition to providing relatively unbiased news. When the television authorities were reproached for paying undue attention to the violence, the reply was made: "Radio and television from Dublin would take our place if we did not provide the information that is wanted." It is well-known that during days of rioting, there is comparative quiet at six o'clock because the rioters want to see the riot on the screen.

In these circumstances there is no need for a slot on television to be commandeered but this does not hold for the papers. Space could be taken to ensure that readers had access to both points of view.

In Italy when friction between Catholics and Communists was at its height Guareschi (1952) began publishing his humorous stories which are known widely as the Don Camillo stories. Humour of this kind can have a strong healing influence but when an attempt was made to bring him to Belfast, the invitation came too late. Humour has, of course, to be evenly balanced.

On account of their upbringing, imprisonment or the loss of friends some people develop such bitterness that they resist any suggestions for change. They sometimes say, "If you have a solution to the problem of Northern Ireland, you are part of the problem." This is a counsel of despair. It means that launching of new ideas has to be done by people of appropriate influence and standing. Even the extremists on both sides agree that, "though living like this may be all right for us, we don't want to see our sons living this way."

Building on the skills of De Bono (1986) and Fisher and Ury (1982), Pollak (1993) has gathered hundreds of suggestions for easing the logjam in Northern Ireland. It is difficult to exaggerate the importance of creative

thinking, the question is who are the right people to do it. Often ideas have to be derived by turning old ideas upside down or choosing a direct opposite. The old Irish advice to travellers asking their way was "If I were you I would not start from here". It applies in seeking for innovations. It is sometimes necessary to retrace steps.

There are more grounds for hope in Northern Ireland than in most conflict areas, though it must be admitted that the wily people who benefit from the present state of affairs have learned how to discredit any peace-makers.

2. *South Africa*

As in Ireland the bitterness in South Africa has a long history. When slavery was abolished throughout the British Empire in 1833 the Boers moved north to found the Orange Free State and the Transvaal, prolonging slavery, which they claimed was more humane than the alternative. At the turn of the century the Boer War reinforced the bitterness, though the treaty at the end became the basis of a lasting peace. Since then until recently the position of the black and coloured population has been growing worse, due to the modern methods of state terrorism employed in support of apartheid.

The division between black and white has come to take precedence over the division between Afrikaans and English speakers. The Africans are divided among themselves by speaking several languages. How far the hostility between them is produced artificially on the principle of divide and rule is hard to say. Boss, the secret service has a bad reputation for its size and for its methods. Whereas it is easy and attractive for a government to initiate a secret service, there is no easy way to reduce it, even when the threat disappears. There is nothing to prevent a secret service from fabricating dangers in order to justify its own expansion (Blum, 1986, p. 165). Secret services thrive when wars are anticipated along with the media, armed forces and arms factories. They all have a vested interest in war.

This is a grim picture of the problems to be faced, but the time is ripe for a steady desegregation of schools which benefits from the examples of success in Botswana and U.S.A. The media on the other hand have more difficulty in dealing fairly with all sides. Now that the UN is called on for a variety of new roles such as supervising elections as in Namibia, forming a temporary administration as in Cambodia, defining the frontier between

Iraq and Kuwait, there is no reason why it should not set up a neutral news service centred either in a neighbouring country or within the boundaries of South Africa itself.

A federal solution for South Africa has found favour with many people including some members of the Government (Louw & Kendall, 1987). Such an introduction of federalism requires support from the media and the schools, a point made for all those who borrow ideas from the Swiss Constitution (Gillett, 1989). The proposal for South Africa envisages a greater number of semi-autonomous districts than any other federation and might be confusing to implement, but it would provide a very large proportion of the population with the political experience and responsibility on which democracy flourishes. It would need to be accompanied by a handing in of arms; the difficulties involved in carrying out such an operation have defeated the U.S.A. authorities and experience elsewhere is not promising. It may be a suitable task for Boss.

South Africans look at other African countries and disagree about the lessons which can be learned from them. Some Afrikaners when visiting Nairobi have been amazed at the tolerance to be found there despite years of British rule and a civil war. Some African Heads of State such as Julius Nyerere, Jomo Kenyatta, K.D. Kaunda and R.G. Mugabe have shown outstanding wisdom in the conduct of public affairs. This together with the information provided in such books as Hare and Blumberg (1977) enable the problems of countries like South Africa to be regarded with some optimism for the short term. It is up to peace educators to provide for the medium and long term.

3. *Iran*

Iran has no long-term internal dispute comparable with those of Northern Ireland and South Africa. There have been the overthrow of the Shah's regime and the war against Iraq, but what is unusual is the high level of personal aggression shown in the streets, in committees, in village disputes and in the punishments in schools. When little children start school they are told which children they must shun on account of family feuds. This attitude to other people especially to strangers is not unique but appears to be common to peoples living on the edge of deserts where the climate and the diet are similar (Gillett, 1980). Little information is available about the humiliating punishment of children at home. Population figures show that more boys survive than girls as they are considered of greater importance

and get the best food. The boys are highly competitive.

In Beirut where the culture is somewhat similar, the boys in a residential school rose early and secretly drilled younger boys for military service. A twelve-year-old girl after a lesson on the United Nations, said "But we don't want the UN to stop us fighting. We like fighting." In such a culture peace educators have to begin by destroying the romantic appeal of fighting, and by exposing the sordid futility and brutality of modern warfare, which is little understood in Iran even after the Iran-Iraq war. Such teaching is difficult in an authoritarian state. A start might be made with the publication of an Iranian equivalent of "1066 And All That" (Sellar & Yeatman, 1930), a book which makes mock of school history teaching.

As has been suggested, education through the media in such a totalitarian state has to begin with reliable factual information provided by radio and television from neighbouring countries. There is little experience as yet of what happens when spokesmen from official circles in the country itself, who have become refugees, are invited to participate in such a way that the impartiality of the news is confirmed.

Apart from this there is little to be done at present but it should be remembered that women were given the vote by the Shah's regime, that schools at that time encouraged pen friendships and held mock elections and that there is a considerable section of the population waiting for better times to come. Like others Iranians have a strong pride in their culture and dislike influences from outside whether European or from the United States and yet in 1982 a representative came to defend the Iranian record before the Human Rights Commission. World opinion does count. Decade by decade respect for international law increases and on this special occasion it was possible to sense the pressure exerted by the rest of the world.

The development of a peace culture is not easy in any circumstances because of the attractiveness of militarism and violence, which have more colour and action. The heroes of peace look pale beside the heroes of war. The difficulties are enhanced by situations such as the three described in which conflict has developed a long history and become part of the culture. For these reasons peace educators are wise to keep close contacts with peace researchers who may be drawn from many different disciplines from psychology to economics. Secondly they can spread their influence through informal education and finally ally themselves with the activities of the United Nations as set out in "An Agenda for Peace", giving support and strengthening themselves at the same time. Never before in history has the

abolition of international war been in sight.

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PROJECT WORK IN TEACHER TRAINING AS PART OF PEACE EDUCATION*

Hanns-Fred Rathenow
Technical University of Berlin
Institute for Social Studies
Franklinstr. 28/29
D-10587 Berlin

> "I feel that our educational institutions are in a desperate state; and that unless our schools can become exciting, fun-filled centers of learning, they are quite possibly doomed."
>
> Carl Rogers

Introductory Remarks

Most of the courses at university – lectures, seminars, classes – are structured in a course-like, theoretical way. They are mainly orientated towards a traditional understanding of science which considers research and teaching very often independent from social and political contexts.

- Courses often follow more than necessary the system of subjects that are related to school subjects; their variety is a burden for students and teachers.
- Classes often isolate facts from political, economic and social contexts that should not be separated from one another.

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* This paper refers to an article written by Norbert H. Weber and myself for the Report of the 6th International Workshop on Peace Education (Poznan, Poland, September 1-8, 1992).

- We consider methods that stress project-orientated work more adequate to show the complex structure of educational and also peace educational problems.

The present conditions of study in teacher training at German colleges and universities are characterized by bureaucratic exam requirements which have led to a "credit mentality" complained about for a long time. This is caused mainly by the wide expansion of subject-related study in contrast to studies in social sciences and education, a development which can be seen as a late reaction by the state to students and young teachers in the late sixties and early seventies who were politically aware and last but not least to the poor prospects for young academics looking for a job. The study regulations for the course of studies in education for teacher training students at the Technical University of Berlin require only six classes which last one semester (six months) each. Two of them are already covered by introductory courses (Introduction to Education and a preparatory class for the first practical in school) that are obligatory. In the remaining four classes students have the possibility to select classes of their liking and interests that deal with different educational topics, though the main focus need not necessarily be on society-related problems. It cannot be decided how much time the students will then have left to devote to topics on peace education as part of general studies in education.

If results in peace education are to have not only some academic value but also some importance that can be applied in social contexts, it is not possible to reduce those topics to just one class.

Most courses of study in German teacher training still do not provide students with the necessary qualifications that would enable them to meet the demands of teaching political subjects in school. The aim is to equip students to organize self-responsible learning within social participation. The necessary qualification to act in social contexts, e.g. in a group of pupils or students at school, has traditionally been "taught" in a more abstract way.

Project-orientated work, as we have practised it for years, calls for long-term motivation and additional commitment of the students on the one hand – which they themselves have provided – (cf. Hicks & Steiner, 1989; Pike & Selby, 1988; Rathenow, 1993) and requires techniques for facilitating self-experiential learning on the part of the instructors on the other hand.

Project-Orientated Work

Project-orientated work leads the participants towards a common process of learning and experiencing. It is characterized by a number of elements that correspond interdependently.

- Projects on university level, in which solutions for social problems are thought about, answers are phrased, and methods become tested, are dependent on cooperative planning, execution and evaluation on an interdisciplinary basis.
- Projects should refer to social problems and to the future profession of students. This requires methods of activity-based learning.
- The results of such projects should have an impact on the social surroundings (universities, schools, community). Then the project – planned and carried out in cooperation – illustrates a concrete and direct way of promoting and supporting the commitment of students. The orientation towards a product delivers better results than a written paper or an oral presentation (cf. Valk, 1984).
- Project work on social and political problems in the field of education has to be a part of applied peace education itself, according to the slogan: "Practise what you preach". Along with the reference to a commonly approached aim as the result of cooperative planning we consider process-orientated learning a fundamental part of university education.

The collective production of results can only be successful if phases of reflexion and meta-communication follow phases of long and intensive work. At that point students and teachers should talk about the process of working, the solving of problems that arose during the work, the way conflicts between group members developed and how they were overcome.

The university can offer a "conflict-free zone" for the "peaceful" coping with problems and therefore enable students to develop abilities such as distance towards the role, empathy, tolerance of ambiguities and developing an identity (cf. Krappmann, 1971; adapted by Wulf, 1992).

If students succeed in the realization of these qualifications in an atmosphere of social and emotional security (cf. Loewer, 1984) in the group and if they succeed in producing results on the topic worked on, they are better prepared for conflicts outside university, school or in the community. When teachers plan to work project-orientated they should be capable of working with techniques (Gestalt therapy/pedagogy, global education approach, group training methods) which make it easier to

sensitize students for problems of communication and interaction. In this context it seems important to us that teachers show credibility and get involved with the group.

With the projects on peace education we have carried out at the Technical University of Berlin since 1980, we have always tried to take the criteria noted above into consideration. The two following examples of projects combine a selection of different methods and techniques that can also be transferred to learning in school.

Project: Street Theatre

Notes concerning the term

Since the1920s street theatre – familiar from the Soviet Union and the Weimar Republic – was set up as political theatre.

Erwin Piscator, who invested great effort in the "Proletarian Theatre" founded in 1920, related it in the beginning to the concept of class struggle. Without applying the standards of bourgeois art, they played on the streets, in assembly rooms and local pubs in the working class areas of Berlin with the intention of explaining political problems to people in a lively manner (agitprop theatre).

In that respect street theatre was originally theatre for workers by workers.

Agitation and propaganda in the sense of Piscator's "Confessional Theatre" prompted students at the end of the sixties to rediscover this form of theatre. In contrast to the agitprop campaigns of the Weimar Republic in Germany, street theatre became a means of propagating the goals of the student movement at the end of the sixties. In this context the "Socialist Street Theatre of Berlin (West)" which became popular far beyond the city's boundaries has to be mentioned.

Street theatre as we know it from the student movement is characterized by a number of elements of style which are to be named here briefly (cf. Arbeitsgruppe Friedenspädagogik, 1982):

- Street theatre is marked by a lively presentation on the one hand and standardization on the other; abstract concepts and real, existing ones are portrayed with the help of prototypes. Single persons are merely representatives of their class or of objects respectively (i.e. the capitalist, the worker, the housewife, force, fear).

- Language is the most effective means of expression. It consists of repetitions, ennumerations, parallelisms, thesis and anti-thesis, parodies and puns, and is directed towards the people addressed. First of all the subject is presented to the spectators. Only thereafter is their own thinking called for.
- Music is another important element: on the one hand it functions as background, on the other hand there are independent songs worked into the programme. Its purpose is also to attract spectators and listeners and to create an atmosphere.
- The distribution of leaflets during and after the performance is an essential part of the street action. Thereby the spectators become involved in the play(ing) and get the opportunity to discuss the contents with the players. Play and reality merge into one another.

The contents of the play

The preceding elements of street theatre were the basis for the student project that, among others, took place in a course on peace education which was carried out in cooperation with Achim Hellmich of the Institute of Elementary School Education at the Technical University of Berlin.

The controversial discussion in society on the resolution of further armament by NATO (NATO-Nachrüstungsbeschluß) caused a sense of fear in many students, too. It was the main motivation for the commitment of students in that course. As the discussions in the course depicted many fears, such as the fear of suffering, death, rape, inhumanity, callousness, loss of love, loss of beloved people, boundless injustice and oppression, were concealed behind the commitment. Turning these fears into productive energy was the aim of the group. The 20-minute play, which the students developed under their own direction, puts a scenic dialogue with the title "I am frightened" ("Ich habe Angst") or "Awake from your apathy" ("Erwacht aus eurer Gleichgültigkeit") into the centre of the play :

"People with white plaster masks follow stylized activities. The occupations are repeated in a stereotyped fashion so as to create a sense of paralysis, indifference and isolation. After one to two minutes a woman without a mask steps among the masked persons. She is hectic and agitated.

Woman: I've got a problem! I have to talk with somebody! Won't anybody listen to me? (She addresses single people.) Can I talk to you? Will you listen to me? Stop doing that, listen to me, please. What's the matter with

you? I have to talk with you. I've got a problem. Why doesn't anybody listen to me? Won't you listen to me?

Man: (with a half-mask, joining her) What's the matter here? What kind of problem have you got? If you have a problem, just go ahead and talk about it.

Woman: I'm afraid, I'm afraid of war!

Man: War, war, where is war? Do any of you see war? There is no war here!

Woman: Look round you, there are signs everywhere: unemployment is one for example, we have about two million people that are out of work!

...

Woman: You call that peace? Peace, when there is violence all over the world. In our society children are beaten, women are raped ...

Man: Yes, I, too, am afraid of this world, this life, why do you think all these people and I wear these masks? - Because we are frightened ... We are numbed, can you wake us up?

Woman: Show your fear, take your masks away, let us join up to gain strength, to be strong and powerful ...

Man: Against violence which makes us speechless, against the mendacity of politics which makes our will submissive and obedient and clouds our brain.

Man and Woman: Remove your masks, join together. We will win against fear, we will triumph over fear. Awake! It's time to live!"

The piece ends with the poem "Say no!" by Wolfgang Borchert, recited by the whole group.

Evaluation

The students performed the play three times in public, first in the Wilmersdorfer Straße, one of the main shopping areas in Berlin, then in the refectory of the university and finally at the "First International Workshop on Peace Education" in 1982. The following evaluation refers to the first performance which was particularly impressive. The students write in their report: "We planned to perform the play in the Wilmersdorfer Straße. It was very cold on the fixed day. Our feet were cold, our hands freezing and our bodies were shivering – not only from the cold. On our way to the place of performance we distributed leaflets in order to draw attention to the action. This was supported by the wearing of the masks, a means to show the stereotype manner of the problems of the play. Even at this point there were some alarming reactions from pedestrians: 'Go to the East', 'leave us alone', 'You don't dare to move around without masks, there is a ban on wearing masks!', 'Concentration camps should be built for you'." (Cf. Arbeitsgruppe Friedenspädagogik, 1982, p. 176.)

Though the applause of the spectators was less intense and the discussions were shorter than we had expected, a positive mood was soon built up in the group. The feeling of having conducted a joint action with some effect in public made the group self-confident and gave it a feeling of solidarity. Through this action the group felt they had become a part of the peace movement by turning into an affirmation group.

The willingness to act, political courage and the ability to transfer the knowledge acquired in the course was demonstrated by the students. In that respect they carried out Piscator's claim that political theatre has the task to "come to terms with the 'unmastered' and to teach what was missing. Till then the theatre cannot be unpolitical and keep a distance even at the danger of certain artistic shortcomings" (Piscator, 1965).

Project: Workshop

Notes concerning the term

Though "workshops" have become well-known as a means of educational work outside school during the last ten years, in schools and universities they have been worked with mainly in the field of arts and music. Starting from experiences that have been gained with this method at international meetings we consider this way of learning particularly suitable for work in peace education at university level. In cooperation with the late Léon Valk,

a colleague from the Netherlands, we developed the concept of the International Workshop on Peace Education which was intended for students of the teaching profession and for students of social education. Since then we have organized six workshops on peace education in cooperation with our colleagues from different countries at which representatives of the following institutions participated:

Denmark	*Royal Danish School of Education Studies*
Great Britain	*Centre for Global Education, University of York* *West Midlands College of Higher Education, Walsall/Birmingham* *School of Education, University of Exeter*
Lithuania	*University of Education at Vilnius*
The Netherlands	*Noordelijke Hogeschool Leeuwarden/Groningen*
Poland	*Uniwersytet im. Adama Mickiewicza, Poznan/Posen*
Hungary	*Centre for School and Curriculum Development, Budapest* *University of Pecs*
United States of America	*Linn-Benton Community College, Albany, Oregon* *Skagit Valley College, Mount Vernon, Washington*
Germany	*Technical University of Berlin* *Berlin Academy of Arts and Music*

In contrast to usual conferences and meetings we compare workshops (on peace education) with studio work, where students and teachers work together for a limited period of time on a question that was jointly developed on the basis of equal rights and knowledge of the subject. This is

how work achieves its workshop character, whereas participants at conferences or meetings often remain rather receptive, a fact that accounts for the heteronomy which is in many cases considered a strain. The product which has to be developed by the teams does not stand in the middle of nowhere; it is usually the further development of the results that had been worked out in the preparation by students in the national teams.

Characteristics of teaching methods in a workshop format

On the basis of our experiences with workshops up to the present day we have identified a number of basic features which certify the workshop as a method in the field of teacher education:

- To improve communication among the participants of the workshop, communication games and exercises like the ones offered in the global education approach (cf. Pike & Selby, 1988) can be recommended at the beginning and during the workshop. These *self-experiential exercises* not only serve the getting-to-know-you-process but also help to overcome language barriers at the outset.
- For the communication process it is essential that all participants of the workshop have acquired *basic knowledge of the topics of the workshop.* Furthermore central terms like "peace"," war", "violence", "nationalism", "ethnocentrism" as well as "prejudices" and "enemy images" should have been discussed in the preparatory meetings, because they tend to have different meanings. Communication among the participants can be made easier by the *exchange of written material* on school systems and teacher training.
- It is also helpful to *emphasize topics of primary focus* which are related to the contents of the workshop and which have also been worked on at the respective universities. If there are not any current situations, like the Gulf War or the war in former Yougoslavia that concern the public at the time being, the contents of teaching materials or excursions can be prepared. The planning should always be flexible so as to *integrate current political events* into the work.
- According to the meaning of the term "workshop" the *preparation of the topics* is the basis for the work of the international groups. The results worked out will be presented and discussed, then they merge into a new product, determined by the participants of the working groups. In this respect the *workshop is method* as well.
- The teacher of the workshop can be described as a *"facilitator"*, as a competent, expert helper in contrast to a lecturing authority. *Process-*

oriented working requires sensitivity in dealing with the usual leadership. "It is a risky thing for a person to become a facilitator of learning rather than a teacher. It means uncertainties, difficulties, setbacks – and also exciting human adventure, as students begin to blossom." (Rogers, 1983, p. 137.)

The production of results can be documented in different ways. At our workshops we published

- written results on *notice boards and posters,*
- partial results immediately in *the workshop newsletter* that was published every morning.

With the help of these means of publishing our results, the participants were enabled to keep themselves informed on the work of the individual teams.

- The results were then made public at a *"market stall"* and received by a public that was critical and interested.
- Finally the results were published in a *booklet in German and/or Dutch.*

Aims of the workshop

These workshops, which brought together almost 400 dedicated teachers, educators, students and social workers from different countries, focused on a series of key issues and main problems: They were aimed at the *presentation and discussion of basic problems of peace education, peace research and the peace movement* of the countries that sent participating students.

One of the main regular issues has so far been the East-West conflict, as is mirrored in titles like "Cold War", "Iron Curtain" and "Communist Power". After the collapse of the communist system in Eastern European countries, topics such as *economic problems in East and West,* forces of *nationalism, ethnic minorities* seeking political independence or annexation by another state have become more important.

Workshops on peace education make the participants become aware of the *stereotypes, cliches, prejudices* and *enemy images* they have in their own thinking and feeling. With the help of special exercises we tried to portray auto- and heterostereotypes of the participating nations, i.e. peppers, the Puzta and Lake Balaton as a description for Hungary, clogs, tulips and windmills as stereotypes for the Netherlands and soccer, punctuality, cleanliness, Sauerkraut and beer for Germany.

Local aspects and organization

We would advise arranging a *preparatory meeting* with students and teachers at the place where the workshop is to take place in order to find out about the local conditions (i.e. venue, room and board, technical facilities) of the workshop. The *historical importance of a place* might be the decisive factor for its selection, as was the case in 1984 when Coventry, whose cathedral was destroyed by the Germans during the war and later built up as a memorial, was chosen. In 1988 Berlin was selected as the place where the workshop was to take place as it was on the borderline between East and West.

In order not to experience the place of the workshop solely as the place of the conference, we arranged *excursions* into the surrounding area. It was important to us that they were in some way *related to peace education*. In Ameland (1986) we went on an ecological bicycle tour to the nature reserve of the island, in Berlin (1988) a tour of the city helped us to understand the problems of the divided city, and in Poznan (1992) we dealt with the beginnings of an independent Polish history on a one-day excursion. The *public peace party* with official guests from the communities at the end of the workshop contributed to the relations between the participants of the workshop and the host countries or the host communities.

The central contents

The one-week workshops carried out so far took place around a fixed topic which was expanded by current events which, understandably enough, could not have been taken into consideration at the time of planning the workshop.

First International Workshop on Peace Education (Denmark, 1982)

At that time the discussion of the realisation of the *"NATO dual tract decision"* was a current topic which was a main point of explicit reporting in the mass media of the East and West. The aim of the planning of the national work groups consisted of analysing the topic in their respective national media and contributing this material to the workshop. During the workshop the results, which were based on newspapers from Poland, East and West Germany, the Netherlands and Denmark, were presented and their contents were then studied in a comparative analysis. A means of didactic adaptation to show the threat of the new quality of weapons like the SS 20, Cruise Missiles and Pershing 2, was street theatre as described above.

Second International Workshop on Peace Education (Great Britain, 1984)
Since Coventry has – like Berlin – a high percentage of foreign citizens we selected *"Prejudices and Enemy Images towards Minorities"* as our main topic. This subject, which also became a topic in later workshops, was related by the Dutch students to minorities in their own country. The group from Berlin dealt with the problems of integration of the Turkish minority. An exchange of experiences took place during the workshop, when one group visited the minorities living in Coventry (mainly Asians) to find out about their problems. The recognition that the political aim of integration of minorities is not carried out in reality in Great Britain was a common process of learning for the students.

A few British and German female group members, who had participated in actions at Greenham Common before the workshop, suggested a work group dealing with *"Structural Violence Against Women"*. Though there had not been any preparatory work on this topic, the results, in which men were also involved, were well received. One possible reason that this topic had so far only been on the fringe of consideration may have been that men had been mainly involved in the planning of the workshops. The results of our work were documented in the newsletter "Peace Pieces" which was produced daily under the responsibility of students during the evening and night. The documentation of this project is available in Dutch (cf. Stichting Lerarenopleiding Ubbo Emmius, 1986).

Third International Workshop on Peace Education (The Netherlands, 1986)
Though the first workshop in Denmark (1982) was still characterized by the confrontation of political blocs and the intense discussion on the rearmament in Europe, the workshop described here took place under the influence of the prospective INF-treaty. Because of this it was noted attentively in what ways activities on peace education developed between East and West. The participation of a group of Hungarian students for the first time, who had been invited by the teacher training college Ubbo Emmius in Groningen, has to be seen against the background of a cultural agreement which was concluded in the spring of 1986. At that time Berlin (West) had been selected as the meeting place of the fourth international workshop for Dutch and Hungarian students in June 1988. Therefore the theme of the conference *"Methods of Peace Education"* was maintained, though the special interest of the participants of the workshop was directed at problems of peace education in Hungary, still a communist country. A current topic was found in the attack of the United States on Libya, which

was analysed in the national and international press with the focus on "stereotypes in newspapers".

Fourth International Workshop on Peace Education (West Berlin, 1988)
At the third workshop in 1986 students from Eastern countries participated for the first time. This seemed to mark a change in the relationship between East and West. Thus it seemed reasonable to let the following workshop take place in Berlin for geographical and political reasons as Berlin had been a bridge for the relations between East and West in the European postwar era. Prejudices and enemy images of different conciseness collided with an intensity that could be found in few other places. So the topic of the conference resulted from that: *"Prejudices and Enemy Images in East-West Relations"*. The foreign participants – for the first time there were students from the United States – experienced the immediate confrontation between East and West in Berlin, for many of them the first experience of this kind ever. Therefore large parts of the work as well as the conversations were shaped by these impacts. They were also emphasized by the location of the place of the conference, the International Educational Youth Centre "Jagdschloß Glienicke" in Berlin-Wannsee which is located in the vicinity of the Wall and the Glienicke Bridge, named "Bridge of Unity" ("Brücke der Einheit"; in English it is better known as "Bridge of Spies").

Now the Wall is no longer important; developments in Europe in 1989 have made it history. For the participants of that workshop it might be an exciting thought to know that they could now cross over the Glienicke Bridge to Potsdam on a short walk. The projects ("Allied Forces in East- and West-Berlin", "Comparative Schoolbook Analysis on the Berlin Wall", "Daily Papers in East and West in Political Education" etc.) carried out during the workshop have certainly contributed towards the shaping of sensitivity for the manifold problems of the relationship between East and West (cf. Mende & Rathenow, 1990).

Fifth International Workshop on Peace Education (Hungary, 1990)
At the end of August 1989 the executive committee of the workshop met in Budapest. Facing the political change in Eastern Central Europe we decided the main topic of the next workshop, to be held in Zanka on Lake Balaton, would be *"From Confrontation to Cooperation"*. One year later the political and economical situation has confirmed our decision. In September 1989 the first democratic government was established in Poland. Two months

later the "peaceful revolution" took place in the GDR and the Wall between East and West Germany was torn down. Therefore the workshop one year later at which students from East Germany (Germany was reunified on October 3, 1990) participated for the first time was led by the following questions:

1. As old prejudices and images of the enemy in East-West relations have disappeared, we discussed who are "the new enemies"? (This was considered both at a national and international level.)
2. Which problems are attached to the process of the democratic transformation in former communist countries?
3. What role does the new nationalism play and which answers could be provided by multicultural education? (Here aspects of gender education, anti-racist education, anti-sexist education were also concerned.)
4. How could we reinforce the responsibility for our common future by considering the links between disarmament, development, environment and human rights?
5. What role does self-experiential learning in education play for international understanding?

Immediately after the political change in East and Middle Europe the workshop became a suitable means for students and teachers from the Netherlands, Great Britain, the United States and Germany to discuss questions (that had to be left aside at the other workshops) of political everyday life in communism with Polish, Hungarian and East German partners. This was also the case the other way round for the participants from the former Eastern bloc, particularly for students from the former East Germany.

Sixth International Workshop on Peace Education (Poland, 1992)

After the complete collapse of the Communist system in all Eastern European countries and the disintegration of the Council for Mutual Economic Assistance (Rat für gegenseitige Wirtschaftshilfe, RGW) and the Warsaw Pact the workshop was headed *"The Peaceful Process of Integration: Challenges for the Nation-State"*. Poznan/Posen was the obvious place for the conference because of Poland's centuries of relations with the rest of Europe, and particularly for the relations with Germany which had not always been painless for over a thousand years. Another reason for selecting this place was the long-standing good relationship between the Technical University of Berlin and the Adam-Mickiewicz-University Poznan whose students and/or teachers participated

in all the workshops mentioned here except the one in the Netherlands. The political events in the former USSR made it possible for the University of Education at Vilnius (Lithuania) to send representatives for the first time.

The seventh workshop on peace education will be held in Lithuania in September 1994.

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CONFLICT-MITIGATION
Philosophy & Methodology

Jan Øberg
Transnational Foundation for Peace and Future
Vegagatan 25
S-224 57 Lund, Sweden

Conflict-mitigation is a concept and a methodology which the TFF (Transnational Foundation for Peace and Future Research, Lund, Sweden) has developed to some extent in its projects since September 1991 in former Yugoslavia (Croatia, Slovenia, Serbia, Bosnia-Hercegovina and Kosovo) which is reported in e.g. *After Yugoslavia – What?* and *Preventing War in Kosovo*.

It emphasizes *a broad societal understanding of the conflicts* obtained mainly through *in-depth interviewing* with many and varied actors. The TFF teams consist of experts in conflict-resolution, international law, Yugoslavia and the Balkans, psychoanalysis, sociology and journalism.

It is intended to serve a number of purposes:

• **1** First and most importantly, to help ease the process and *enable the parties themselves to solve their own conflicts to the largest extent possible*. Since people "own" their conflicts our task is not to present readymade solutions, but to listen and help them solve their own problems, i.e. playing the role of "conflict doctors" rather than "judges".

We deliberately use the concept of *mitigation rather than solution or mediation*. It signifies a modest indirect approach, producing important elements of an unbiased understanding of and for the parties and providing perspectives, concrete proposals and some tools which can be used by the parties themselves.

It should be emphasized that this is *down-to-earth empirical field research* rather than simulation, pure theory development or workshop seminars at a comfortable distance. The world is an ongoing laboratory experiment in conflict management and although it is not without danger to visit areas with tense conflicts or even open violence, this is what we feel must also be done by scholars.

Why is it uninvited? To secure that the team is totally independent and unbiased and maintains the freedom to seek interviews with any party in any region. This is particularly relevant in complex conflicts with more than two parties. Furthermore, the sense of being at service – a goodwill mission – is increased and the likelihood increases that various parties will see the teams as a natural Third Party to rely on.

• **2** TFF studies and missions serve *early warning*, *preventive* (citizens) diplomacy, and *multi-track* diplomacy. Representatives of governments and international organizations such as the UN certainly perform a very important function, in many cases of conflict management and peace-keeping.

But they themselves would be the first to admit the limitations: they usually get into a conflict when it has already become "hot" and displayed violence and they cannot obtain a broader societal understanding from all levels or from parties which are not recognized as legitimate actors. Likewise and with the exception of a few recent conflicts, they cannot get access to internal conflicts nor approach the problems without the prior consent of the parties.

NGO experts, independent groups can get access to these parties and provide helpful insights, precisely because they are informal and do not represent any national or international power. They can analyse conflicts, find facts and suggest creative violence-preventive measures at an early stage and they can, in principle, get into any society and start interviewing various actors and feed this into governments, other NGOs, the United Nations and humanitarian organizations.

To quote a high-ranking UN official from a conversation with us: "The UN still cannot deal with a conflict before it hits the front page of the New York Times, but your type of organization can, and we certainly need information directly from the conflict spot."

• **3** Then there is the problem of peace-*making* – negotiations, mediation, confidence-building, from the top (as in Geneva) and from below (a few

local activities, but generally not). Our recent field work there makes it abundantly clear that although the UN peacekeepers, UNPROFOR, are in place in Croatia, there are few change agents whose task it is to get the former combatants into a process of reconciliation, structural change and peaceful co-existence.

The UN keeps the peace, but how will future violence be prevented when the peacekeepers have to withdraw? At present there are no local, regional or international efforts which aim at *peace-building* defined as changing the structures and perceptions that lead to war in the first place. On the contrary, Serbia as well as Croatia increasingly seem to view the UN deployment as part of their future politico-military designs – something that has already spilled over into the Bosnia-Hercegovinian war theatre.

Mitigation teams can make a contribution to peace-making precisely because they seek a broader societal understanding and *understand better the peace-making potential of civil society*. Again, conflicts like these belong to all society, not just decision-making elites.

Peacemaking represents a major challenge to the international system in general. The TFF is in the process of producing a report on peacemaking possibilities in Croatia with the help of Unprofor and the international community; it seeks ways to circumvent the present stalemate in the negotiation and reconciliation process there.

• **4** Conflict-mitigation is *an open and open-ended process*. Traditional conflict-resolution experts and mediators work with small selected groups, usually at the top decision-making level. They take them to faraway pleasant surroundings and help them deal with their psychological barriers and successively learn to cooperate and see mutual interests. This is certainly needed but to create lasting results one must devote considerable energy in community reconciliation ("peace from below") and develop coherent strategies for the implementation of high-level "peace plans".

Conflict-mitigation places the analytical results and policy-oriented proposals *at the disposal of everyone in the conflicting society/ies* who wants to listen. We make deliberate use of mass media as well as an ever-expanding network of personal contacts, of course predominantly those we have interviewed.

Next, the reports (or executive summaries of them) are placed at the disposal of the United Nations, fed into the particular bodies that deal with the situation in this particular country such as various information collecting desks, assistant secretary generals, envoys and relevant UN

missions. The reports are also sent out to other international organizations, to embassies, relevant media, humanitarian organizations and to the scholarly community.

Although it may sound very ambitious it is important to *help not only the conflicting parties but also the international community* to understand better the complexities of conflicts and help them avoid the simplifications that much policy making is built on ("We must *do* something to *punish* the *bad* guys"). That will increase the likelihood of avoiding taking steps that are clearly counterproductive from the point of view of peaceful conflict-resolution. The Yugoslav conflicts makes it abundantly clear that such a need exists within the international community.

• **5** Where feasible we work with *drafts or interim reports which the conflicting parties are invited to comment on*. At the same time it is crucial that the team, being unbiased as a non-party to the conflict, present its own creative ways and images of future solutions that polarized parties usually do not see themselves precisely because they are locked into the conflict.

It is our experience that this has a considerable *goodwill-building potential* with all sides in a conflict. If there is one thing people lack in tense situations it is proposals as to how to avoid violence, alternatively how to stop warfare. High-level politicians and many others throughout former Yugoslavia have willingly shared their time and expressed their appreciation of the mission's work.

Although it is impossible to measure, it is our impression that the type of analyses and proposals that we have delivered to various parties have made a positive contribution and, in former Yugoslavia at least, struck a positive note of hope with otherwise war-depressive people.

• **6** If the circumstances and the conflict-mitigation analyses, the reports and the responses so permit, the goodwill character of the mission is likely to lead to an *informal Third Party role*. In the case of Kosovo, the TFF has been invited to (a) develop a set of rules for a future negotiation process, (b) help negotiate a plan for bringing back Albanian children to the schools, (c) help facilitate an informal meeting parallel to the Geneva process and (d) produce a final report on the Kosovo issue based upon the comments and suggestions of about twenty people on both sides.

How to Practise Conflict-Mitigation

Conflict-mitigation starts out from *book knowledge* and obtains a solid understanding of the general background, be it historical, political, economic, psychological or anthropological, through interviewing specialists, journalists or diplomats with expertise concerning the conflicting parties. Books, however, are often outdated in relation to contemporary conflict circumstances, the ways they are acted upon during, let's say, the last 6-12 months. Purely academic studies, further, are less likely to reflect the intensities, human dimensions and everyday qualities of the conflicts.

Before departing, experts in Scandinavia and elsewhere have been approached and their suggestions registered. Next comes the *preliminary contact work*. This is easier than many would believe at the outset. By means of letters and faxes explaining the purpose of the mission, the first contacts will soon respond and through colleagues at universities (who sometimes are also politicians) doors surprisingly quickly will begin to open. Soon a few present themselves as useful *local liaisons* who understand the purpose of the mission and are willing to help it on the spot.

There will always be a "standard list" of personalities that ought to be interviewed such as government officials, party leaders, important persons in culture, arts and sciences etc. They can be approached before departure; the less formal and less conspicuous but highly central figures only emerge after some time on the spot.

Mediators and third-party intervenors usually emphasize the importance of face-to-face communication in the resolution and conciliation stage. However, we emphasize *face-to-face communication already in the analytical stage*. The analyst coming – as in our case – with a totally different background must *listen very carefully at all societal levels to what is being said and how*. Empathy, therefore, is an important quality.

We carry out an *in-depth interview for about one to two hours* (some with tape-recorder, some not) with each – be it an scholar, priest, refugee, opposition leader, popular movement representative, farmer, presidential adviser, military commander, human rights advocate, public official, housewife, pensioned general, taxidriver, dissident, poet or a journalist. Top decision-makers such as ministers or presidential advisers are, naturally, a necessity for a comprehensive analysis. In former Yugoslavia we have now interviewed about 700 individuals at all levels and walks of life. However, the point is that conflicts should not be analysed as if they

belonged only to those in power and solutions should not be explored that only reflect their views.

We are sometimes asked: What is your general methodology? What is your sampling method? When field work is carried out in war zones or in a country in – or close to – warfare, *the methodology becomes rather much determined by the circumstances*. To maintain anything else would be untruthful. We use our background knowledge, the liaisons and scholarly colleagues in the country to identify the first set of interviewees; there is a number of persons with whom it is always important to speak and with whom no local facilitators or hosts are needed such as e.g. local newspaper editors, colleagues to the team members, respected national figures retired from politics, leading political party spokespersons etc.

We deal with various circles and liaisons, not just one, in order to ensure that a broader section of actors and opinions are presented to us. It is imperative that *the local liaison(s)* of the team cannot be identified with one conflict party or any particular interest group. An independent intellectual, a research institute, or an NGO can perform in that role. It must understand fully the idea of mitigation and help identify the broad variety of persons the team shall meet, be reliable, committed, willing to work for the team at odd hours, good at arranging meetings and keep a dairy. Preferably the person(s) should also have a good ability to listen, and interpret interviewees. It will also be this person or group that helps the team to make practical arrangements in what is often difficult circumstances.

Experience tells that the first steps are the most difficult; but the more you have interviewed, the more are willing to be interviewed. In a sense, *the process snowballs* by itself. It is wise at the end of a conversation to always ask the question: who would you recommend us to talk to, on your side and from the opposition/the other conflicting side? It is absolutely necessary to be flexible – getting access to concrete individuals depends on their physical presence, time and willingness. One should not ignore the fact that sometimes it yields more useful information to interview a deputy chairman of a political party than the chairman; the first may have more time and dare reveal, for instance, that there are fractions in that party. Also, meeting under less formal circumstances, for instance having lunch together at a café, is often more productive than meeting in an office.

One absolutely essential *precondition to get people accept an interview and feel relaxed* is to get through – orally, in writing or both – to the person with five messages: What is the TFF? What is the team's purpose?

Why is the interviewee essential? What will be the focus of the talk? What will come out of it – e.g. a report? Short professional letters, brochures and the like are the sine qua non of reaching busy people.

We deliberately take for granted during the interview sessions that the person, simply put, prefers peace to war – knowing well, of course, that that is not always the case. *One set of standard questions revolve around the issue: What do you see as possible solutions?* Like many others we have experienced that the majority of actors look only at yesterday and today but seem incapable of looking at tomorrow and almost all conflicting parties are more willing to talk about "the other" than about themselves and think negatively rather than constructively. Thus, conflicts are locked or frozen rather than opened and solved.

The interview situation itself is structured *to invite the persons to reflect on alternative ways of acting and identifying common longterm interest*. We therefore always ask questions such as: What would you on your side have done differently when today you look back upon the process that lead to the present conflict/war? and How do you think the other side(s) perceive(s) your behaviour? or What should a proposal from the other contain for you to react constructively on it? And: You have now stated your goals in this conflict; what is your strategy to achieve them?

In some cases it has turned out to be possible *to get close to the personality of the interviewee*. With high-ranking decision-makers it is useful to explore what shaped personal values and perceptions, e.g. how a particular feeling of guilt or hate has taken roots and when and why he or she decided to join politics.

Obviously, we guarantee all interviewed parties *anonymity;* their views will not be presented in a manner making it possible to refer them to any particular actor, but they will be integrated into the analyses.

The TFF conflict-mitigation *team does not arrive with any pre-conceived idea* as to what could or should be the solution. There is no "model" only a general methodology, a considerable background knowledge and the combination of the team's competences.

Apart from these types of interviewees we attempt *to understand civil society*. After all, it is the citizens who must learn to live with conflicts or solutions. Whereas much conflict mediation remains political, we try to assess what role features such as energy, infrastructure, economic development, transport, education or the media play in the conflict and for the process of change towards settlement.

It must be emphasized – repeatedly – that *individual citizens and groups,*

movements and various organizations do have creative ideas (although perhaps considered 'unrealistic' by formal decision-makers) and they are usually not influenced by the option of taking to violence and repression as are for instance, implicitly, government representatives. Neither do they have the same personal power invested. We hope to catch this energy because we interview a broad selection.

The interviews and sometimes conversations with our team can serve as a first eye-opener, a catalyst to the interviewee. The method used permits each of them to recognize something about him- or herself and since a mitigation effort like this will almost always be looked upon as a *goodwill* mission the conflicting parties will take a serious look at the proposals we present later in reports and discuss them with us.

Immediately upon return, the materials are *analysed and systematized.* We produce a report and sometimes an *interim report* and/or an *executive summary* of just 5 pages or so that reaches key decision-makers for instance in the UN system. In the case of Kosovo the TFF has worked with groups of scholars, politicians and media people on both sides who were asked to give their views on an interim report.

The reports will offer three things: analyses of the conflicts, a series of short- and long-term proposals and a manual of conflict-resolution principles and tools, adapted to the particular actors.

Our mission will not re-write the official history or background to the conflict but, rather, bring together the human expressions of all these different people's perceptions and participation in conflicts, *their* conflicts. Conflicts do not exist independent of human beings and they do not exist only between them but also *within* human beings. It is extremely important, therefore, to let interviewees speak about their own lives as they relate to the conflicts.

Such features are spelled out in the report that will also reflect the multitude of opinions and approaches. By means of anonymous quotations and descriptions of attitudes *it will communicate important facts to all concerned that have not or could not be articulated. It serves, thus, as a neutral messenger between parties who perhaps have no contacts but basically speak bad about each other.*

Dissemination of the report through the media in the conflict area is of particular importance. In Yugoslavia we did this through the international press centre, and direct contacts with journalists and columnists of leading dailies, radio and TV stations. Our experience is that this has a positive effect on the preparedness and attention of citizens as well as high-ranking

project for peace etc. TFF has served as an informal Third Party between the federal government of Milan Panic in Belgrade and the leadership in Kosovo and is an informal adviser to the Kosovo-Albanian leadership. During 1993 it has devoted its resources to the conflict between Croats and Serbs in Crotia and the role of the United Nations, engaging also in shuttle diplomacy and planning of mediation/consultations between the parties.

The *ideal conflict-mitigation team* consists of one who is a scholarly expert in the country or region, one psychologist, one conflict-resolution expert, one international lawyer, one retired diplomat, a writer or journalist, an assistant-cum-interpreter, i.e., seven persons, perhaps supplemented with special expertise relevant for the particular circumstances.

Since it can sometimes be difficult for practical and budgetary reasons to put together such an ideal team it is possible to carry through the field trip with only parts of the group if the planning is excellent, competence and knowledge shared effectively and *all* the team members contribute to the writing of the report.

What Can It Lead To?

TFF perceives this activity as part of a larger commitment. This is the stages we work with:

- literature studies and reliance on other experts;
- interviews and analysis
- dialogue and conversation over time with key individuals, leading to:
- confidence-building with each actor
- within the system as a whole
- discussion of alternatives to the use of violence
- smaller tasks, such as carrying messages between certain parties
- advisory tasks, developing concepts and principles to be used by the parties
- shuttle diplomacy, sounding out positions and reporting them fairly to all
- indirect dialogues through third parties
- presenting parties to a conflict with a mitigation agenda and principles
- getting selected parties into a direct dialogue/mediation around the same table
- helping them through implementation upon returning
- educating people themselves through courses and workshops to handle their own conflicts towards peace-building

decision-makers to deal *constructively* with resolution and not just articulating their grievances. This applies to the early stages of the mission's work in a conflict area and serves also the purpose of making the mission known locally. In later stages, however, where direct consulting, mitigation or mediation possibilities, mass media attention is almost always directly counterproductive.

To offer an example, our report which has also been translated to Serbo-Croatic suggested the deployment of UN troops as buffers around the Serbian majority areas in Croatia at a time (October 1991) when the international community was of the opinion that the United Nations still could not be engaged in what was considered internal affairs of a member state and neither Serbia nor Croatia would accept the UN. We have no concrete evidence that the report influenced high-level decision-makers, but after our presentation of the report in both republics both parties began to advocate UN deployment.

Presentation of the report in involved countries and to relevant international organizations is another very important task. TFF reports on Yugoslavia reach selected members of the diplomatic community and mediators in the International Conference on the Former Yugoslavia (ICFY) and the UN; they reach various media in Yugoslavia and the Nordic countries. Likewise, they get to humanitarian agencies and conflict-resolution specialists and networks. We have found it particularly important to help educate the general public in order to balance media reporting which often focusses on war and violence rather than on possibilities for resolution and longterm peace and stability. Thus, 3-4000 reports and books have been sold and distributed over the last couple of years.

To secure that the results are made available to anyone concerned the *report must be written and presented in a way that can reach a broad audience*. Also it must have an executive summary directed at busy decision-makers and media people. However, because it also contains a larger analysis and some conflict-resolution tools it *permits decision-makers or others to seek our expertise* for direct third-party mediation, participation in conflict-resolution seminars or whatever, should they so wish.

Because of the TFF's work in former Yugoslavia, we have been asked by various actors in several of the republics/states such as parties, research institutes, popular movements and others to participate with lectures, to serve as advisers for the establishment of an inter-ethnic study centre, to set up workshops on reconciliation, to participate in an international NGO

- getting out at the right time.

This is what can be done with the parties, on the spot. Below follows some other tasks to be performed vis-a-vis other actors:

- analysing what other conflict-mitigators/mediators do and develop alternatives and niches they do not cover;
- informing various UN bodies and, in this case, the Geneva negotiators;
- informing media, humanitarian organizations, popular movements etc.;
- informing the scholarly and more action-oriented community;
- influencing public opinion and decision-makers in our own countries;
- assisting those who handle the consequences of the conflicts here – such as immigration authorities, local community, and others (such as journalists) who seek information about the trouble spot.

Conflict-Mitigation Principles

We believe that conflict-resolution and -mitigation is a craft as well as an art. The principles we adhere to in our own work and try to help others learn are, among others:

- Conflict-mitigation means helping others solve their problems, not imposing our solutions.
- Conflicts in and of themselves are *positive*, a precondition for pluralism, growth and freedom of the mind. Only some ways we choose to handle conflicts are bad.
- It is more important to determine *what* a conflict is about than who is *the guilty*. Even if the spotted guilty disappeared, the *problem* would often still be there. Chasing the guilty means revenge or tit-for-tat and propels actors further away from a solution.
- It is necessary to get to the roots of the conflict and let off steam. But only *constructive* views of a common future – not quarrels about the past – inspire viable solutions.
- To solve a conflict, the parties must *perceive* it in new ways, *think* in new ways and *start acting* in new ways. Verbal commitment is not enough.
- Identifying *interests* is more important than locking oneself up in a position.
- Keeping *alternatives* open is a safe way. Blocking communicating and stereotyping others is a recipe for locking the conflict.

- Procedures, negotiations and the solutions must be based on objective standards applying to all sides.
- There is usually your truth, their truth and *a larger truth* – and people know it.
- *Means* are goals-in-the-making. Good goals cannot be achieved through bad means.
- There is our side and their side and the *relationship*. Taking steps to harm or humiliate the other is counterproductive and not in our interest. Taking steps that help us and don't harm the relationship is wiser.
- It is wise to develop *one's own strategy*, stick to it and propagate it, inviting the other to do the same. Just reciprocating or re-acting to the other is dangerous. Imitating the wrongdoer makes our deeds wrong. An eye-for-an-eye will one day make the whole world blind.
- Conflicts not only split people, they also unite them. Opponents may disagree on everything, but they share the judgment that what their conflict is about is important to them. *That is the key to peace:* recognizing that there is a common problem to be solved. Peace and conflict-resolution, therefore, does not imply that we give in and act as nice guys or girls, or accept being bullied around by the tough ones.
- *Power* is not to punish or kill, but to achieve one's own goals together with others, without harming them and without hindering them from realizing theirs.
- *Violence* – be it physical, psychological, direct or built into a system – is a proof of incompetence and powerlessness in the face of conflicts. Violence never solves a conflict; it breeds aggression and violence. Problems solved by violence always reappear later.
- To *solve* a conflict implies voluntary agreement on how to achieve a future better for each and the relationship. A good solution does not appoint a winner and a loser. It transforms the issue, the perceptions, attitudes and the behaviour of the parties.
- A good solution can also consist in *agreeing to disagree* and why and separate from each other in a civilized manner, minimizing pain on all sides.
- *Mitigators do not take sides among parties*, like a doctor does not scold a disease carrier or patient. Mitigators are "conflict doctors" who help the patients to recover from the disease and prevent relapses. Mitigation is urgent care and prevention in one. We take a stand against violence and other kinds of ineffective attempts to solve conflicts.

Further information from:
Transnational Foundation for Peace and Future Research (TFF)
Vegagatan 25
S-222 57 Lund, Sweden
Phone: +46-46-145909; Fax +46-46-144512

Three related reports:
After Yugoslavia – What?
Preventing Violence and War in Kosovo
Yugoslavia – A Conflict Management Crisis
(The reports can be ordered from TFF.)

part 4:
paper summaries

Some Experiences in Education Towards Peace in India

Mabel Aranha
5 Ram Apts., 284 Azad Lane
Andheri West
Bombay 400058, India

The author has been involved in Peace Education in India since 1986 and reports on some of her experiences in this paper.

When she returned to India after studies abroad in 1984, she noticed a restlessness in school children that she had not seen before. The children were prone to violence. After discussions with teachers, a Peace Education syllabus for grades 5-7 was put together and tried out with students over a period of three years. The objectives of the program were: (1) to instil a desire for peace and harmony and a dislike of war and violence; (2) to promote an understanding of coexistence and interdependence; (3) to foster an appreciation of differences between people of various religions, states and countries.

Some examples of the activities in *grade 5*: (1) Children take the pledge of the peacemaker at a formal function; (2) children start the "Book of the Peacemaker" in which thoughts, poems and peace activities are recorded; (3) children read stories about people of peace; (4) teachers conduct games and activities to bring out the concept of peace: symbols of peace, peace vocabulary etc.

Examples from *grade 6*: (1) Children write and display slogans on peace on school bulletin boards; (2) children collect quotations on peace by famous people; (3) children read poems on nature as well as the horrors of war and write their own poems; (4) children organize a peace march through the streets of the town singing peace songs.

Examples from *grade 7*: (1) Children study the causes of conflict in the classroom and discuss various ways of avoiding it or solving it; (2) children read and collect articles on various conflicts in the world; (3) children collect information about peace awards and peace organizations; (4) children participate in peace programs in the community.

At the end of the three years a questionnaire given to parents and students showed that the students enjoyed the peace-related activities and wanted to continue with them. Parents felt that the behavior of their children had improved.

In 1992, the author attempted to introduce peace education at the Bachelor of Education Degree Course in a progressive *teacher training* college. The purpose of this project was to create a positive attitude towards peace education and to give the students skills to implement it. It started with a two-day orientation on different aspects of peace. At the end of it, 35 students volunteered for an intensive project on peace. The group was divided into fifteen teams. Each team selected a special topic. Examples of topics: (1) Peace and human rights; (2) War and nuclear issues; (3) Peace and conflict management; (4) Visions of the future. The students were given two months to research the topic and write a paper of about 20 to 25 pages. During this period the author visited them regularly, provided them with materials and introduced them to libraries. At the end of the project thirty-five booklets of over 700 pages had been produced, which became a comprehensive resource on peace for the college.

Further information can be found in "Education for Peace: Guidelines for Indian Schools" (published in 1989 after the three year program in grades 5-7 was finished) and "Towards Peace" (1992). The author may be reached at the address above.

Peace Museums as Potential Instruments of Peace Education: Views Expressed by Members of the PEC Network

Åke Bjerstedt
School of Education
Box 23501
S-200 45 Malmö, Sweden

Members of the transnational network PEC (Peace Education Commission) were requested to answer a questionnaire on peace museums. This report provides glimpses from the answers given by the first 60 respondents, representing 25 different countries. These are some of the observations made:

- A majority of the respondents had quite a positive opinion about the potential values of a peace museum, marking the response alternative "The potential value is very great".
- It was not very easy to find a common formula for defining a peace museum. One suggestion that seemed representative of the views expressed by many was: "A peace museum is a systematic collection of artefacts displayed to the general public to give a historical perspective on peace and to serve the purpose of peace education." It was noted in several remarks, however, that such a museum should go beyond a static collection of objects and develop a participatory environment.
- While a few countries have experience of peace museums – especially Japan, Germany and the United States – most countries at the present time seem to have no peace museum experience at all. If we believe that peace museums are worth developing (as the majority of our respondents obviously do), we have a huge task ahead of us.
- No respondent stated that a peace museum should be "primarily anti-war". Some felt that it should be "primarily pro-peace". Most answered, however, that it should be both anti-war and pro-peace. The balance between anti-war and pro-peace elements might be dependent on the specific characteristics of the national or regional context.
- Some emphasis was given to a "concept-oriented model" of a peace museum, focusing on some key concepts like non-violence or creative solution of conflicts.

- Most respondents saw difficulties or risks in trying to develop peace museums. Financial difficulties were frequently mentioned. Difficulties in getting peace-related aspects accepted were underlined by the representatives of some countries. The risks of being boring or biased were recognized in several replies.
- A rich variety of ideas on how to promote the idea of peace museums was presented.

The positive interest in the idea of peace museums as instruments for peace education was very obvious in most of the replies. Hopefully, the various suggestions presented by this group of people with a special interest and competence in peace education can provide some starting-points for future thinking and planning in the so far underdeveloped, but potentially fruitful, area of peace museums.

(Further information can be found in Peace Education Miniprints, No. 51, available from School of Education, Malmö, Sweden.)

The Future of Peace Education: Orientation and Evaluation

James Calleja
Foundation for International Studies
St. Paul Street
Valletta, Malta

At a time when ideological barriers have collapsed but new social unrest is on the increase, the legitimacy of peace education, as defined in the seventies and to a larger extent in the eighties, is entering into an eclipse. There is, among many peace educators, concern for a clear orientation and evaluation of peace education or of education for peace or about peace. The author of this paper therefore attempts to define some of the uncertainties about the term peace education: the many meanings of education vis-à-vis the contexts of peace; the epistemological status of the science of peace in relation to the traditional disciplines which study "peace activity" directly etc.

The author argues that peace education is at the crossroads of peace theory and philosophy of education. A clear orientation about peace in terms of "costing value" is essential if one expects people to "invest" in peace rather than in violence.

The agenda of peace should in many ways be the agenda of the future of education. How is this possible? The author attempts to re-define the relationship between peace as a social value and education as a personal concern; between the returns of peace as against the returns of violence or antagonism; between diversity and unity as the two guiding principles upon which a new philosophy of peace education can emerge and be put into practice.

Peace Education in the Middle of a Paradigm Shift

Antonino Drago
Department of Physical Sciences
Mostra 19
80125 Napoli, Italy

T.S. Kuhn's famous concept of paradigm shifts in the history of science was applied by M.N. Nagler to the field of war and peace, emphasizing the need to shift from the present "paradigm of the arms race" to a new "paradigm of peace" (or non-violence) because of anomalies related to the traditional view.

Peace education can be defined as a conscious support of such a paradigm shift both in a person and in a community. The tasks of peace education then appear to be the following: (a) education to know the existence, basic notions, concepts and principles of that paradigm (the non-violent one) which is today obscured by the dominant paradigm (the military one); (b) education to increase the mutual understanding between persons representing the different paradigms; and (c) education to choose one particular paradigm in full awareness of the implications both for one's own life and for mankind.

The author proceeds to further characterize the two main models in conflict resolution: the military one and the non-violent one, using three kinds of "representation" ("subjective", "objective", and "effective"). Then, peace education may be alternatively defined as an education to acquire the three representations of both paradigms.

The author emphasizes that, in his view, the characteristic feature of peace education is the education to make conscious choices between basic options (in contrast to the blind obeyance characteristic of military training). This emphasis on conscious choices can also be seen as a criticism directed at some versions of current non-violence training.

Sartre on the Psychology of Passivity, Pride, and Resentment: A Warning to Peace Educators

Haim Gordon and Rivca Gordon
Department of Education
Ben Gurion University
P.O. Box 653
84105 Beer-Sheba, Israel

In the struggles for peace and justice in the Middle East the authors of this paper have often encountered Evil. That encounter led to a study of the instigators of Evil and how one can struggle against them. Specifically they turned to the works of Jean Paul Sartre for guidance and for a philosophical understanding of the psychology of the evildoer. The result of this study is their book "Sartre and Evil: Guidelines for a Struggle" (Greenwood Press). In this paper the authors present one aspect of the psychology of the evildoer which is significant for the peace educator. It has to do with passivity, and Sartre deals with it in his study of Gustave Flaubert.

After a detailed discussion of Sartre's portrait of Gustave Flaubert, the authors give some contemporary examples of evildoers they consider fit a pattern of passivity and "black pride" (being proud of an essential emptiness). The examples include Israelis and Jews who use the Holocaust as an excuse for not condemning the suffering inflicted upon the Palestinians by Israel's policies. Other examples referred to deal with the discussion of the war crimes committed by United States servicemen in Vietnam.

If we are aware of the difficulties resulting from the "passive activity" of many citizens, the vision of a just peace based on human rights may be more forcefully described and more effectively pursued.

"Why was the Civil War in ex-Yugoslavia First Started in 1991?": The Guiding Question behind a Student's Thesis. An Example of Peace Education at the University

Søren Keldorff
Dept. Social Studies & Organization
Aalborg University
DK-9220 Aalborg Ø, Denmark

This paper describes the procedure followed by a group of first year university students of social science in Denmark whose task was to write a thesis on the civil war in ex-Yugoslavia.

The work started with a brainstorming session, in which the author of the paper took part as advisor. In this session the disaster of the bloody civil war in Yugoslavia was discussed, and various questions were raised, such as: If these groups, for historical reasons, have such a strong hatred towards each other as to accept cruel ethnic cleansing (including rapes and murders), why then did these ethnic groups wait nearly fifty years to revenge previous killing of each other? The Danish historian Karsten Fidelius has offered two opposite theories: the "patchwork theory" and the "pressure-cooker theory", which were described as one of the starting points for the work of the group.

The paper gives an overview of the students' work process as an illustration of a university-level approach to peace education, focusing on the creative use of tentative and contradictory theories of integrative and disintegrative forces. The students did not make any final choice between the theories, but acquired both important knowledge of peace-related facts and useful experience of problem-oriented academic study procedures.

Young People's Attitudes Toward Peace: Comparative Research Before and After the Gulf War

Alberto L'Abate & Riccardo Romiti
Università degli Studi di Firenze
Dipartimento di Studi Sociali
Via Cavour 82
50129 Firenze, Italy

The main purpose of the research was to verify whether, in the eyes of young people, the Gulf war resulted in legitimizing war again and restoring the concept of "righteous war" which had been considered overcome because of the risk of destroying the whole world in case of a nuclear war. The research considered 594 students attending the penultimate year in various secondary schools in Florence and Empoli (a little town of the province): 230 boys and 364 girls. The "questionnaire" aimed at studying the three important aspects of *attitude, behaviour, information.*

On the whole our hypothesis doesn't appear verified (although the number of youth accepting an "armed pacifism" doubled after the war) because:
a) the number of youth that may be called "nonviolent pacifists" who believe that "peace" means "to struggle personally to make our society more righteous and human, refusing to use arms", also doubled;
b) answering a question regarding war, 87.4% of the students professed to agree (wholly or largely) with the statement: "the war demonstrated that violence doesn't solve real problems", while 71.6% of them refused the opposite statement: "The war has proved that in certain situations it's necessary to use violence".

But one result didn't correlate with previous researches. Nonviolent pacifists have always participated most in peace activities. The increase in nonviolent pacifists should, therefore, have resulted in an increase in participation. On the contrary, following a very high peak of participation by young people in these initiatives during the war, a lower rate was revealed after the war. In order to explain this phenomenon we analysed two hypotheses that are supported by the results of the research:
1) this phenomenon may result from the increase of *objective alienation*

among youth; i.e. they feel even more than before unable to affect the society in which they live, because of its negative features (growing individualism, manipulated information, political parties taking advantage of peace activities, etc.);

2) this phenomenon may result, on the contrary, from the awareness that peace is a goal which is too important to dedicate only sporadic initiatives to it, and that it requires, instead, a *change in one's own life* and in the model of development itself, and therefore a constant and continuous personal involvement, and that it should not be delegated to governments and political parties.

In order to go deeper into these aspects and into the main features of both "alienated" and "concerned" young people we have constructed two scales:

1) related to *"assertivity"*, i.e., to measure the capacity of young people to assert their ideas without minimising or rejecting those of others;

2) related to *"alienation"*, i.e., to see if the feeling of being powerless to change external reality because of *objective* or, rather, *subjective* factors prevails in them.

Unhappily, however, both scales proved not fully tenable or valid, because of the insufficient number of significant items. A definitive answer about these specific aspects may result only when we will be able to overcome this limit by preparing adequate scales.

Peace Education – A Problematic Task in a Violent World

Ingvar Rönnbäck
Department of Education
Umeå University
S-901 87 Umeå, Sweden

This paper is an attempt to explore the main terms and concepts that are used in the international discourse about peace education. The first part deals with what type of underlying thinking "peace educators" display about the international system and the international society. The reason for that is a conviction that peace education concerns problems that mainly exist outside school and deal with an international context. When analysing conceptions of the international system among "peace educators", the author uses as tools theoretical models developed in interdisciplinary subjects such as peace research, political science and international relations.

The second part of this paper deals with didactical questions and educational issues. The reason for this is that those who have written about peace education are relating their problems to these types of questions. In this part, the author uses "why?", "what?" and "how?" as structuring questions. An attempt is made to explain the types of problems "peace educators" will meet when they are trying to develop a good peace education. Such problems will arise both in the society outside the school system and within the school. In the author's opinion these problems will occur because true peace is not really established in the global society, and peace educaion therefore involves a criticism of the traditional concepts of security and peace.

Peace Research: For Peace or Freedom?
A Critical Examination

G. Kenneth Wilson
Prästgårdshöjden 26
S-740 30 Björklinge, Sweden

This paper gives a sketch account of the way research in the field of Peace and Conflict research has developed during the last four decades. It is the author's general contention that peace research has added little to world peace during the short time it has existed, and he offers a number of criticisms of the approaches used.

The headings of the various sections of the paper are:

(1) The researchers;
(2) The peace research movement;
(3) Difficulties in finding common principles for peace research;
(4) Difficulties in peace research methodology;
(5) Difficulties in empirical data collection;
(6) Theoretical difficulties in contemporary peace research;
(7) Some difficulties in applying peace and conflict findings;
(8) Conclusion.

The paper also contains fourteen appendices and a bibliographical list of the author's own contributions during recent years.